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FROM SOME OF THE MOST

EARLY OF THE CHRISTIAN FATHERS.

THE WHOLE

Intended not only to recommend the BIBLE as superior to all other Books, but as a moral and theological Repository for Christians of every Rank and Degree.

IN FOUR VOLUMES.

By the Revd. DAVID SIMPSON, M. A.

V O L. III

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MOCCEXXXVIII.





PREFACE.

HERE are two kinds of Writings which have come down from the Ancients to our times: they are usually distinguished by the names of Sacred and Profane. Various have been the opinions of men concerning them. Some have preferred the former, others the latter. The Editor has here brought the choicest parts of both into one view, that the Reader may judge for himself concerning their respective excellencies. His own opinion is, that, strictly and properly fpeaking, they will not bear a Comparison. There may be, indeed, an inferior kind of similitude, which will admit of it; as the moon may be compared with the fun, and a star of the seventh magnitude with one of the first: but the Pagan writers seem so much inferior to the Jewish and Christian, in a variety of important respects, as not to merit the honour of a Comparison. He would, however, do good old Homer the justice to fay, that he is really wonderful for fire and invention: and he acknowledges the fire and invention of an Homer, the fublime flights of a Pindar and Horace, the correct judgment of a Virgil, and the eloquent strains of a Demosthenes Vol. iii. and and Cicero, in a certain qualified fense, to be as much from God, the undoubted original of all real excellence, whether natural, moral, or religious, as the various diftinguishing persections of the divine writers are. And while we are doing justice to the latter, he can fee no reason why we should unduly depreciate the former. The etherial fire, amidst much dross and corruption, breaks out upon many occasions in the one, but shines with a constant, pure, and unclouded blaze in the other. In both, however, it is the Divine afflatus, exerted in different ways and degrees, and for different purposes. And though the greatest beauties in the Pagan morals are mixed with confiderable blemishes, and they have no fystem so pure, but some taint cleaves to it; yet read these Authors whenever we will, we shall be always pleased with fomething or other; and read them never fo often, or with never fo much experience and knowledge, we have fomething to learn, and fomething to know, we never learned or knew before.

It is no romantic commendation of Homer to acknowledge, that no man understood persons and things better than he; or had a deeper insight into the humours and passions of human nature. He represents great things with such sublimity, and little ones with such propriety, that he always makes the one ad-

mirable, and the other pleafant.*

To know this Poet in all his parts requires almost an infinite knowledge. Many have indeed endeavoured to imitate him, but no one as yet could ever equal him. He had all the gifts nature could give, and all the art that could be derived from the greatest experience and the deepest judgment. Whoever reads him with the most knowledge, will be the most pleased, and most improved, and whenever we read him, we

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[†] See Manwaring's Historical and Critical Account of Classic Authors.

^{*} See Blackwall's Introduction to the Classics.

thall be recompensed for all our pains; for it is from this incomparable poet, the poets and orators of all ages, have borrowed their topics and strength of eloquence, and all their art and excellent beauties.

Such is the opinion of these two learned men. And every candid Reader must allow, that the art and ability of fome others of the Pagan authors are very extraordinary. This more especially appears when it is confidered how infinitely flupid and abfurd the very best of them were in all matters which concern religion. This, in the language of the pious and excellent Mr. Hervey, gives us the most deplorable and horrid idea of the blindness of our fallen nature. The Heathens, even amidst all the politeness of their taste, and notwithstanding their superior advancement in the sciences, were haters of the true God, and robbed him of his honour: nay, what is unspeakably werse, they paid it to monsters; monsters of lewdness and treachery, vice and immorality. Egregious, fottilh, almost incredible stupidity! to worship those Beings, which deferved univerfal abhorrence! to deify those characters, which could never be fufficiently detefted!

Various advantages, however, are to be derived, even to us Christians, and as Christians, from a careful perusal of their Works. They are admirably calculated to improve our taste and polish our style. But this is not all: they may serve as so many shades, to set off, with heightened lustre, the beauty and glory

of the Sacred Oracles.

While I peruse Plato's ornamented page, or listen to Cicero's flowing periods, continues the same amiable Author, I am somewhat like the person who amuses himself in a gallery of painted flowers. He is pleased with the curious creation of the pencil; but finds none of that delicious fragrance, none of those breathing sweets, which meet him in the garden, and regale his sense from the blooming parterre.—So here are brilliant sensitions, and a florid diction; delicate touches of wit, and bold strokes of description: but no dis-

covery of Christ Jesus—no displays of his inestable love—no overtures of reconciliation with the blessed God. Nothing to yield us solid comfort in our prefent state, or any joyful expectations with regard to

the approaching eternity.

Besides, says he, when I converse with these celebrated geniuses of antiquity, who were at once the most erroneous, and the most judicious; -the most judicious in their taste of polite literature; the most erroneous in their apprehensions of invisible things; they shew me, , what they never intended, the inexpresfible need of Revelation. They teach me to fet a higher value on that inestimable gift. I bless the distinguishing goodness of Providence, which has cast my lot, not at Athens, but in Emmanuel's land. fay, with wonder and gratitude-Why did not my existence commence in those æras of religious dotage? Why was not my portion confined to those regions of barbarifm and delufion? Why am not I burning incense to idols; paying senseless adoration to sculptured stone; or worshipping, with detestable ceremonies, a fet of lascivious, debauched, and scandalous deities?— Surely, from every perufal of these Pagan writings, attended with fuch a reflection, we shall fee the utmost reason to magnify the tender mercies of our God, whereby the day-spring from on high hath visited us, and brought us out of darkness into the marvellous light of the gospel.

Permit me, continues he, to mention another benefit, which may refult from a correspondence with those masterly writers.—The streams may lead us to the inexhaustible sountain; lead us to admire the only wise God our Saviour, who has given such a shining vein of ingenuity to his rational creatures. As I read their works, and am charmed with their beauties, I would frequently reslect—If the essays of a finite mind, and the compositions of a mortal pen, yield such high satisfaction; what rapturous, what unknown delight must arise from an uninterrupted communion with infinite

wifdom?

wisdom? To stand—not at the feet of Homer, and attend the slights of his elevated imagination—not in the presence of Socrates, and hear the distates of his sagacious soul;—but to stand in the courts of the Lord, and before the throne of the Lamb; there to contemplate, without any interposing veil, the counsels of his unerring Providence; to have the mysteries of his redeeming love laid sully open to our view; and receive the brightest manifestation of all his amiable, his adorable, his unspeakable attributes!—

But besides these advantages to be derived from a knowledge of the Classics, it may be observed, that the Sacred and profane writers throw much light one upon another, and that there are abundance of passages in the Holy Scriptures, which cannot be thoroughly understood but by an acquaintance with the Greek and Roman authors: and, on the other hand, that there are many things in the writings of the Heathens, which cannot be fully comprehended without a considerable knowledge of the Histories of the Old and New Testaments. This will be made evident by a few instances, and may not be disagreeable to the less experienced classical Reader.

If we examine the third Ode in the first book of Horace, we shall see him confirming the Scriptures in some particulars not unworthy of our notice, which could be derived to the Heathens only from the sountains of divine Revelation, or from tradition proceeding from the same original. What can we understand by the

Audax Japeti genus,

but the posterity of Japhet, that son of Noah, from whom the European nations are descended? Then, what is that

Ignem fraude malà

of Prometheus, but that offence, whatever it was, which brought death into the world? Here we have a theft

theft acknowledged against heaven, and all manner of evils and diseases are sent upon earth in consequence of it:

> Post ignem æthereå domo Subductum, macies et nova sebrium Terris incubuit cohors.

And what is more remarkable, he tells us of the change which was made in the period of human life, with the reason of it;

Semotique prius tarda necessitas Lethi corripuit gradum.

Here it is affirmed by implication, that death was originally at a greater distance, and that the divine justice thortened human life flowly and unwillingly, not till the increasing corruption of the world had made it neceffary to lessen the opportunities of sin. The lives of men, before the flood, were of many hundred years; but when all flesh had corrupted his way, then the curfe took place at the flood, and man's life was contracted nearly to the present span. How should Horace know this? Or how should Hesiod know it, from whom he borrowed it? for it is precifely the doctrine of the Mosaic history? And as it carries us back to the times before the flood, of which no human history was ever written, it must have been taken either from the Scripture itself, or from fome tradition, which, if it could be traced, would carry us back to the same original.

These things then, though they are in Horace, are not of Horace; nor are they of the Greeks or the Romans; but of Divine revelation: and it is remarkable, that we should meet with so many facred doctrines

in fo fmall a compafs.

It is worth our attention to confider fome of the extraordinary particulars contained in Virgil's Pollio. He calls the time in which the wonderful child is to be born, ultima atas, after the manner of the Scripture: God, faith the apostle, hath in these last days spoken

unto us by his Son. According to the prophet Daniel, the Messiah was to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity. So faith the poet;

Te duce fi qua manent sceleris vestigia nostri, Irrita perpetuâ solvent sormidine terras.

The prophet Isaiah saith, Unto us a child is born; unto us a son is given; and his name shall be called, The mighty God, the Prince of Peace: the sense of all which is thus expressed in the ecloque;

Ille Deum vitam accipiet, divifque videbit Permixtos heroas, et ipfe videbitur illis, Pacatumque reget patriis virtutibus orbem.— Cara Deûm foboles, magnum Jovis incrementum.

The scenery by which the prophet hath figuratively signified the times of the Gospel is minutely adopted, being extremely beautiful and poetical. The wilderness and the solitary place shall be glad; the defart shall rejoice, and blossom as the rose; the wolf shall dwell with the lamb, Sc.

At tibi prima puer nullo munufcula cultu Errantes hederas passim cum baccare tellus Mixtaque ridenti colocasia fundet acantho.

— Nec magnos metuent armenta leones. Incultisque rubens pendebit sentibus uva. Aspice venturo letentur ut omnia seclo.

If the prophet informs us, that ferpents fhould no longer hurt nor destroy, the poet faith the faine;

Occidet et ferpens, et fallax herba veneni Occidet.

Instead of expatiating any farther on this beautiful little poem, let me recommend to the Reader's perusal Mr. Pope's Imitation of it, entitled, The Messiah, and bishop Lowth's Remarks in his Prælectiones.

If we examine the story of Aristæus, in the fourth book of Virgil's Georgics, we shall see the poet open-

ing

ing a passage for him through the waters by a miracle; and he describes the fact in terms as much like those in the book of Exodus, as if they had been professedly taken from it:

—— Simul alta jubet discedere late Flumina, qua juvenis gressus inferret; at illum Curvata in montis saciem circumstetit unda, Accepitque sinu vasto—

Georg. 4. 359-

This passage brings to mind another of Callimachus, which describes a miraculous act, parallel to that of Moses in the wilderness, when he smote the rock with his rod, and brought forth water for the people in abundance. Thus does Rhea, in a land of drought, command the earth to bring forth its waters; she lists up her arm on high, strikes a mountain with her sceptre, which is instantly parted as funder, and pours forth water abundantly:

— Αυταυυσασα θεα μεγαν υψοθι πηχυν Πληξεν ορ© σνηπτρω το δε οι διχα πελυ διεστη, Εκ δ' εχεεν μεγα χευμα —

Call. 11p 5 TOV AIZ. 1. 30.

It is less remarkable, that the poet Callimachus should use such language, when it is considered, that he was librarian at Alexandria to Ptolemy Philadelphus, at whose command the Bible was translated into Greek by the Seventy Interpreters.

If we go forward in the fame book of the Georgics, we shall meet with a miraculous generation of bees out

of a dead carcafe:

—— Dictu mirabile monstrum,
Aspiciunt; liquesacta boum per viscera toto
Stridere apes utero, et ruptis effervere costis.

IBID. 1. 554.

What is this but the breeding of Sampson's bees in the dead carcase of the lion; as we have it in the book of Judges? He turned aside to see the carcase of the lion, and behold there was a swarm of bees, and honey in the carcase

of

of the lion. The animal is an ox with Virgil, because lions were never offered in facrifice; but the circumstance in which the whole wonder confists, is the same. Would the poet have dreamed of such a monstrous production of bees, unless we suppose that this miracle had an alliance with some other, which gave the first hint? For a miracle it is, that bees, which delight in slowers, and sweet odours, should ever be found in a

putrid stinking carcase. When Troy was taken and burnt, as Virgil has related the story in the second book of the Æneid, we fee Æneas, with his family, flying from the danger, while Creusa loitered behind, and is miraculously lost. Here we have the father of a family escaping with his houshold from a city on fire, and the wife is unaccountably left behind. It may be faid, this agreement of the circumstances might be accidental; and one cannot deny it: but the circumstances are so extraordinary, and fo like to Sodom burning, and Lot flying from it with his family, while his wife is left behind, that I think we shall make the difficulty less, if we suppose, that he who wrote his Pollio in Hebrew imagery, and made a way by a miracle through the waters, and placed a fwarm of bees in a dead carcafe, was better acquainted with the Scripture than is commonly imagined.

The story of Orpheus, which is related in the fourth book of the Georgics with all the powers of poetry, must have been formed on some sacred tradition. There is such a mixture of circumstances, that I dare not attempt to account for them; but in the out-lines of this story we have a man going down to the regions of death in the character of a mediator, to redeem a beloved wife, who had perished by a serpent concealed

in the grafs.

How could it possibly happen, that the idea of an intercourse between heaven and earth, and of a divine person, the son of a deity, coming down to the world in a human form, should have been so familiar to the Heathens, and so universal, unless there was at first

iome

fome authority to ground the perfuasion upon? In the wanderings of fancy and imagination there can be no fuch uniformity. Horace, upon the ground of this doctrine, makes a compliment to Augustus, supposing him to be a divine person, the son of a deity, come down from heaven in a human form, and ready to ascend thither again upon the wings of the wind, because the world was too wicked a place for him to live in:

Tollat.

The like it ercourse is admitted by Ovid: Jupiter tells the affembly in heaven how he had descended to the world in a human sorm, to make inquisition concerning its wickedness before the flood:

— Summo delabor Olympo Et Deus humana lustro sub imagine terras.

MET. lib. 1. 212.

That it was no unusual thing for the gods to visit the earth in a human shape, was an opinion so rooted in the minds of most Heathens, that the people at Lystra seeing the effect of a supernatural power in Paul and Barnabas, concluded immediately that they were gods come down to them in the likeness of men. Alls 14. 11.

What can be more express than the testimony of Ovid, in the beginning of his Metamorphoses, to the Mosaic history of the creation, and the subsequent destruction of the world by a flood? The whole has such an affinity to the Scripture, that it looks more like a transcript than a compilation from traditionary fragments. Notices of the fall; and of the curse upon man and the earth; and the depravity which prevails

in confequence of fome change which has happened to human nature; are to be met with in feveral authors. Hefiod is the first who tells us, that God sent evilupon earth in return for an offence committed against heaven, in stealing from thence the use of sire, which was supposed to have been originally concealed from man, and obtained by fraud:

Τοις δ' εγω αντι πυρ 🕒 δωσω κακον —

Εργ. 1. 57.

In his Theogony he observes more particularly, that this evil was in a great measure derived from woman, whom Jupiter gave to man with that intention:

 $\Omega \varsigma$ δ' αυίως ανδρεσσι κακον θυγίοισι γυναικας Ζευς υψιβρεμείης θηκε ——

1. 600.

The fame author describes the primitive state of man as a golden age, in which men lived as gods, without fear or care; when the earth brought forth all its fruits spontaneously:

Ως τε Θεοι εζωον, ανηδεα θυμον εχονίες
— ναρπον δ' εΦερε ζειδωρ αρερα
Αυιομαίη πολλον και αΦθονον —

Εργ. 1. 117.

After this, men grew more and more degenerate, till an age of iron took place; in which good men were perfecuted by bad men, and all manner of wickedness and violence prevailed: then justice and righteousness forfook the earth, and fled back to their native skies, leaving behind them all kinds of evils without any remedy.

The fentence of man to labour, by the judgment of the gods upon him, is clearly alluded to by Virgil; and thorns and thiftles are introduced in the express terms of the Scripture: the lines are very re-

markable;

Mox

Mox et frumentis labor additus, ut mala culmos
Effet rubigo, fegnifque horreret in arvis
Carduus: intereunt fegetes, fubit afpera fylva
Lappæque tribulique — Georg. 1. 150.

The necessity of a propitiatory offering, as an atonement for fin, was recognized in most of the Heathen facrifices; of which we find such circumstantial accounts in Homer, that a ritual might be extracted from him, not very greatly differing from that of the Levitical law. The first born of lambs are particularly mentioned as being applied to this facred use:

Αρνων πρωθογονων ρεξειν ιερην εκαθομβην.

ΙΙ. δ. 102.

All Heathens entertained the opinion, that the wrath of the Deity against sin might be averted by facrifice and mediation; and nothing but this persuasion, carried to the most extravagant height, could have prompted them to the horrible practice of offering human facrifices; a practice which obtained in almost every Heathen nation of the world. To this doctrine of mediation and atonement Horace alludes, in that passage of his second ode:

Cui dabit partes fcelus expiandi Jupiter?

Now let us ask ourselves, how so strange a persuafion as this could ever prevail in the world? Does our reason inform us, that there is any relation between the pardon of sin, and the smoke of an innocent animal, first bled to death, and then burnt upon an altar? No sooner does a philosopher reason upon this case, than he determines otherwise, and rejects the doctrine; of which we may see an instance in the verses of Cato;

> Cum sis ipse nocens, moritur cur victima pro te? Stultitia est morte alterius sperare salutem. Lib. 4. dist. 14.

Yet in this perfuasion, foolish as human reason pronounces it to be, all Heathens persevered, from before the days of Homer to the establishment of Christianity, and afterwards. What can we think of a practice so strange, so notorious, and so universal, but that the voice of reason was overpowered by the authority of a divine institution, which custom and tradition spread abroad through all places and all ages?*

Let not the pious Christian, whose mind is a stranger to speculations of this kind, be offended with the Compiler for uniting and comparing in this manner things Sacred with things Profane. He professes, that however much he may prefer the Divine Writings to all others, he has frequently found much pleasure and profit from feveral of the beautiful and well written treatifes here collected together from the Pagan world. The Apology of Socrates, the Manual of Epictetus, the Commentaries of Antoninus, the Picture of Life by Cebes, the Golden Verses of Pythagoras, the Choice of Hercules by Prodicus, Hesiod's first book of Works and Days, the Satyrs of Horace, Juvenal and Perfius, with the several pieces from Cicero and Seneca, are well worthy of a frequent perusal. The Epistles and Extracts from the Christian Fathers also, breathe fuch a fpirit as fets them indifputably above all other compositions that are commonly called human.

The classical scholar will here indulge the Editor with a few more reslections, in which he is immediately concerned. He means not to dogmatize, but simply to lay before him his views upon a subject, which appears to him of some consequence to the interests of religion and learning. If any person, who is a competent judge, thinks otherwise, he blames him not, but wishes him to enjoy his own opinions with the same freedom that he does. It is, he supposes, the duty of every man to propose whatever he is persuaded would

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^{*} See Letters from a Tutor to his Pupils.

be for the public good, whether his propofal meets

with a gracious reception or not.

Seeing then the Bible is a book of fuch infinite importance to the fouls of men, as well as of confummate excellence in itself; and seeing it abounds with all the various beauties of the Greek and Roman classics, and in a much higher degree of perfection, would it not be for the benefit of found learning, as well as for the advancement of real religion, to have it adopted in our grammar schools, and other places of genteel education, as the first and best of classics, and read and considered as fuch? It has often struck the Editor as a matter much to be regretted, that while Jehovah has happily got possession of our churches and religious assemblies, Jupiter, with all his filthy affociates, should still prefide in our feminaries of education. Surely it ought not fo to be. Reason, as well as religion and sound policy, forbid the Pre-eminence. It never can be agreeable to the Divine Being, that his own book, written expressly for the instruction and falvation of mankind, and in every respect, confessedly, superior to all other books, should be, in a great degree neglected, both in our schools and universities*, and the elegant rant and nonfense (pardon the expression) of the Greek and Roman Poets infused, without referve, into the tender and unsuspecting minds of youth. He means not, however, to infinuate, the most distant idea of having these fine writers set aside and excluded from our schools and seminaries of learning; but only, that we should remember we are Christians, and live under an higher and better difpensation. Let Grecian and Roman literature be fludied and admired; but

then

^{*} The Compiler has known persons arrive at the first honours of the university, without ever having a Bible in their rooms, unless occassionally borrowed, duting the four years of their undergraduateship. And for a young man to be known to read that blessed book, especially if he pretended to be serious in it, was to become an object of merriment and ridicule among his companions.

then let it be with fuitable referves and caution: for that these excellent writers abound with doctrines and opinions inconsistent with Christian principles, must, by their warmest admirers, be allowed. Whence too entire and devoted an application to them, unless an antidote, by a judicious and prudent study of the Divine Writings, be administered at the same time, cannot but prove greatly subversive of principle, and injurious to morals. Horace's well-known maxim is not without a very significant meaning, and is sounded on the justest observation of things:

Quo femel est imbuta recens servabit odorem Testa diu.

May not the total dedication of youth in our schools, to the Greek and Roman classics, and those warm panegyrics, and extravagant eulogiums, fo constantly and lavishly bestowed on them, to the almost total neglect of the divinely inspired Writings, be one main cause, why Infidelity gains fo much ground among our nobility and gentry? Had the enlarged capacity of a Voltaire, a Gibbon, or any other of the more diftinguished infidels that have flourished in this or any preceding age, been furnished in the earlier part of life, with the just and sublime views of the Old and New Testaments, confidered in their original languages; and had the fame endeavours been used in pointing out to thefe great men, and apprizing them, in statu pupilari, of the beauties and excellencies of the Inspired Writers, that are commonly used at schools to communicate to youth a true talte of the spirit and eloquence of Horace, of Xenophon and Homer, with other celebrated classics: had this been done, the style and language which diftinguish the maturer works of these accomplished sceptics, would probably not have been less elegant and engaging; but their fentiments far less poisonous to principle, and destructive to the interests of virtue, than they now are, from the pleasing sophistry and fallacious wit, with which, it must be confessed,

they but too unhappily abound.

Let some plan therefore be adopted in our grammar schools for teaching the Hebrew in conjunction with the Greek and Latin tongues; and let the Old as well as the New Testament be thoroughly and repeatedly read and explained; especially, let the literary beauties, the entertaining and instructive histories, and the most important practical precepts, be pointed out and enforced in the course of reading, and the happiest effects will follow upon the minds of the rifing generation. But above all, fet before them the grand and extensive views of that wonderful book. Let them fee, as their minds open and expand, that it confifts not merely of a collection of chapters, and verses, and distinct aphorisms, as too many are apt to conceive; but that it is, properly speaking, one grand Epic, confisting of fixty-fix Books. As the fun, moon, and planets, make one fystem, and are each of them necessary to the harmony and perfection of the whole; fo the different books of the Divine Writings, though feparately confidered, and taken out of their connection, they may appear unimportant; yet as parts of one large and complicated fystem, they are necessary to the perfection of the whole. And though the Time is longer than is usually admitted in compositions of this kind, its beginning being with the birth, and its end with the close of Nature itself; yet it should be remembered, that even this circumstance is persectly confistent with the rest of the adorable plan; a thoufund years being with the Lord as one day, and one day as a thousand years. The Action of it too, is one, entire, and the greatest that can be conceived. All the Beings in the universe, of which we have any knowledge, are concerned in the Drama.* The defigu of it is to display the persections of the adorable Creator, to rescue the human race from total misery

^{*} See Dryden's Essays on the Belles Lettres.

and ruin, and to form them, by Example, to glory, honour, and immortality. The Epic opens in a mild and calm fublimity, with the Creation of the world itself. It is carried on with an astonishing variety of incidents, and unparalleled fimplicity and majesty of language. The least and most trivial episodes, or under-actions, which are interwoven in it, are parts either necessary, or convenient, to forward the main defign: either fo necessary, that without them the work must be imperfect, or so convenient, that no others can be imagined more fuitable to the place in which they are. And it closes with a book, the most folemn, majestic, and sublime, that ever was composed by any author, human or divine.—All this should not be hastily and superficially scanned: it should be judiciously lectured on by the Tutor, and thoroughly imbibed and digested by the Pupil. Its component parts, and literary beauties should be contrasted and compared with those of the best Grecian and Roman classics, and this with degrees of accuracy and precision, fuited to the progress and advances each class hath made in its learned and liberal purfuits. And if meafures like thefe were uniformly purfued for a few years, and the Bible made the Standard Classic, with which all others were to be compared, young gentlemen would no fooner begin to relish the beauties of an Homer and a Plato, of a Virgil and a Tully, but they would also discover similar, and even superior excellencies in a Moses and a David, in a Jeremiah and an Isaiah, in a Luke and a Paul. Quid enim habet universa Poesis, quid concipere potest mens humana grandius, excelsius, ardentius; quid etiam venustius et elegantius, quam quæ in facrisHebræorum vatum scriptis occurrunt? qui magnitudinem rerum fere ineffabilem verborum pondere et carminis majestate exæquant; quorum cum nonnulli vel ipsis Græcorum poetarum sabulis sint antiquiores, ita omnes tantum eos fublimitate exfuperant, quantum vetustate antiquissimi antecedunt.* If this be a just and proper view of the Hebrew lite-

* Vide Lowth De Sacrà Poesi Hebræorum.
Vol. iii. b rature,

rature, the learned Prelate might well ask a reason for the prepofterous conduct of our grammar schools: Quid est igitur cur Homeri, Pindari, Horatii scriptis celebrandis omnique laude cumulandis toties immoramur, Mosem interea, Davidem, Isaiam, silentio præterimus? For thefe, as well as the other Divine writers, are as much superior to the most celebrated classics for real utility, as the fun is more beneficial to mankind than the moon. Mofes, for instance, shines unrivalled both as a Poet, an Orator, and Historian: David as a Poet: Solomon as a Moralift, and Paftoral writer: Ifaiah, Jeremiah, Ezekiel, Nahum, and fome other of the Minor Prophets, as Orators, or Poets, or both: the four Evangelists as Orators and Historians: St. Peter and St. James as Writers of no ordinary rank: and St. Paul as the most sublime of Writers and eloquent of Orators. All thefe eulogiums, upon the facred penmen, are spoken of them merely as Authors, without the fmallest view to their higher order as Inspired writers, and Messengers of the Lord of Hosts. If this last consideration is taken into the account, and added to the former, what an infinitely excellent and important book must the Bible be? what a bleffing to mankind? and what egregious fools must they be who fpend all their precious time upon the elegant and well-written abfurdities of the Pagan writers, the fungous growth of modern Novels, or the flimfy stuff of French translations, to the exclusion or neglect of this wonderful, all-perfect, and all-important Book? Language indeed cannot express the worth of the one, and the folly of the other. If the exhortation of a late noble author, as improperly applied to the Grecian bard, were applied to this inestimable volume, it would be used with the strictest propriety and decorum:

Read God's Word once, and you can read no more; For all books elfe appear fo mean, fo poor, Verse will seem prose: but still persist to read, And God's Word will be all the books you need.

DUKE OF BUCKINGHAM.

It is no finall praise to the Divine writings, that the wisest and best men, in the wisest and best season of their lives, have actually regarded them in this all-important point of view. To instance in two or three: The celebrated Erasmus, and the judicious Locke, having trod the circle of the sciences, and ranged through the whole extent of human literature, at length betook themselves solely to the Bible. Leaving the Sages of antiquity, they fat incessantly at the feet of Jesus. Wisely they withdrew from that immense multiplicity of learning, from those endless tracts of amusing erudition, where noxious weeds are mixed with wholesome herbs; and spent their most mature hours in those hallowed gardens which God's own wisdom planted, which God's own Spirit watereth, and in which God's own Son is continually walking.*

The taste of Milton sew will call in question. When blind, and considerably advanced in years,

however, we find him fweetly finging:

————Yet not the more
Ceafe I to wander, where the Muses haunt
Clear spring, or shady grove, or sunny hill,
Smit with the love of facred song; but chief
Thee, Sion, and the flow'ry brooks beneath
That wash thy hallow'd feet, and warbling flow,
Nightly I visit.

And indeed throughout the whole of that immortal poem, to use the words of his learned Commentator, the Author appears to have been a most critical reader and a most passionate admirer of Holy Scripture. He is indebted to Scripture infinitely more than to Homer and Virgil and all other books whatever. Not only his principal fable, but all his episodes are sounded upon Scripture. The Scripture hath not only surnished him with the noblest hints, raised his thoughts and fired his imagination; but hath also very much be 2

^{*} Hervey's Meditations.

enriched his language, given a certain folemnity and majesty to his diction, and supplied him with many of his choicest, happiest expressions. Let men therefore learn from this instance to reverence those Sacred Writings. If any man can pretend to deride or defpife them, it must be faid of him at least, that he has a taste and genius the most different from Milton's that can be imagined. Whoever has any true tafte and genius, we are confident, will esteem this poem the best of modern productions, and the Scriptures the best of all ancient ones.*

The Compiler has taken the liberty of addressing this Work to a most learned and respectable body of men, on whom the prosperity both of religion and science very much depends. He sincerely hopes they will pardon the freedom, and believe him when he declares, that he is not actuated herein by a dictatorial spirit, but by a zealous concern that the Holy Scriptures may affume their proper place in the estimation of mankind. This he believes can never be effectually done, unless these precious writings were taken under their cordial auspices, and treated by them in the face of the world as they justly deferve. If these large and important bodies would undertake to plead their cause, first, among youth at our schools and universities, and other feminaries of religion and learning, and then, before the people at large, in their respective churches and religious affemblies: if they would embark in the cause of the Sacred Classics with half the zeal and good fenfe which they usually employ in favour of the profane, it would not fail but the Word of God would run and be glorified as in the days of old.

Arife then, ye Ambassadors of the Lord of Hosts; ye Ministers of his, that declare his Will to men :-Ye Candidates for the Sacred Office, be not assumed to acknowledge your attachment to the Holy Writings:

^{*} See bishop Newton's Edition of Milton's Poetical Works.

-Ye venerable Sages of our schools, whose lips distil wisdom on the ingenuous minds of youth; let not your just estimation of the Sacred Pages be concealed from your charge. Give them their proper rank in literature. Let them know that the Bible is the Book of God, and infinitely worthy of its Author. Let them fee, that as it is the most facred, so it is the most fubline, pure, persect, and entertaining of books. Shew them at the fame time the imperfections of the Pagan page, and the innumerable and shocking errors with which it abounds. Let them know that the elegant and masterly manner in which thefe erroneous fentiments are treated, ought by no means to weigh much with us. The more elegant and perfect the composition, the more subtil and dangerous the poifon it conveys. The Compiler well remembers the pernicious effect, that reading and translating into English verse the beautiful songs of Anacreon, in praise of Bacchus and Venus, had upon his mind, when a youth at school. He is certainly one of the prettiest, but one of the most improper authors in the world, to put into the hands of young perfons. The fame may be faid of various parts of Horace, Tibullus, Juvenal, Ovid, Terence, and other ancients. With respect to the last, the elegance of his language, and the confideration of his being a dramatic writer, are the joint occasions of his being much read and studied by young persons. But that his Comedies should be represented promiscuously by Christian scholars, and before Clerical audiences, as is fometimes done at our great schools, is somewhat furprifing.* Nay even Homer and Virgil themselves, those two great masters of every excellence in fine writing, are not altogether blameless. Their language indeed is more chaste and pure than that of feveral other classics, but then the customs of the times were fo much more grofs, in some respects, than

^{*} See Gentlemen's Magazine for Feb. 1788, page 108. b 3

ours, that the former founds the action of his principal poem on Seduction, and raifes the most material Încidents of it on the quarrel of two wrathful kings about the possession of a beautiful captive; and the latter makes the hero of his poem, the pious Æneas, by the counfel and contrivance of a goddess, debauch an hospitable and virtuous queen; and then, by the immediate direction of Jupiter, the king of the gods, leave her, thus feduced, to bewail his departure and infidelity: which prey fo powerfully upon her spirits, as to cause her to put a period to her own existence. How is it possible for young gentlemen, whose imaginations are lively and passions strong, to read and pore over these infinuating and well-told tales, for weeks, and months, and years together, and not catch the poisonous and destructive infection? Human nature must not be what it is to escape untainted. Even Cicero, though an advocate for the worship of all his abfurd divinities, was not infensible to the pernicious tendency of the Poets upon the minds of men: Nec enim multò abfurdiora funt ea, quæ poetarum vocibus susa, ipsa suavitate nocuerunt: qui et irâ inflammatos, et libidine furentes, induxerunt deos: feceruntque ut eorum bella, pugnas, prælia, vulnera videremus: odia præterea, dissidia, discordias, ortus, interitus, querelas, lamentationes, effufas in omni intemperantia libidines, adulteria, vincula, cum humano genere concubitus, mortalesque ex immortali procreatos.*

But on the danger and impropriety of instilling into the minds of youth, without reserve, the depraved and blasphemous notions of the Greek and Romon classics, the pious and excellent Pasor hath anticipated all he could wish to say: he takes the liberty, therefore, of sarther addressing all those Gentlemen, who have the charge of our grammar schools in his words:

Jesus Christus, Servator, & caput nostrum, fancto Petro dixit, Lector, qui Deum diligis: Simon, fili fili Jonæ, diligis me plus quam hi? Ait ille, Certé, Domine: tu nosti, quod amem te. Dicit ei, pasce agnos meos, h. e. fideles, quibus pueri quoque sunt accensendi. Et hæc non solum Petro dixit, sed etiam reliquis Apostolis & omnibus deinceps verbi ministris, tanquam veris

Apostolorum successoribus.

Illi enim veri funt doctores, qui diligunt Christum, et agnos ejus. Christus enim dixit, Simon, fili Jonæ, diligis me? Quibus verbis Servator ostendit, nihil esse frigidius doctoribus illis, qui tantum mercedis causa persunctorie philosophantur, qui potius cupiunt lucrari aurum, quam animas. Sic nimirum decet præceptorem assectum esse erga discipulos, sicut pater erga filios suos.

Et si patriarcha Jacobus, qui pecudibus præerat, oves rationis expertes pascens, & hominibus rationem redditurus, noctes transegit insomnes, æstum, frigus & omnem aëris inconstantiam passus est, ne ulla pecudum illarum periret: quanto magis ergo Scholarum & Academiarum Doctores non animalibus ratione carentibus præsectos, & non hominibus, sed Deo vocationis suæ reddituros rationem, decet vigilare pro adolescentibus? Hos enim Christus non pecuniis, sed proprio sanguine sibi acquistvit, Act 20. 28. quorum angeli semper intuentur faciem Patris calessis, Matth. 18. 10.

Quid verò præceptores in Scholis, tanquam Eccle-

fiæ feminariis, docere debent? Servator dicit,

Matth. 28. 30. docentes eos servare omnia, quæ mandavi vobis.

Et hæc dicta funt non folum Ecclesiarum episcopis, senioribus & ministris, sed etiam scholasticis præceptoribus. In Scholis agni pascuntur, in Ecclesiis vero oves.

Deuteron. 6. 6. Dominus difertè mandat eadem omnibus pædagogis, patribus, matribus, &c. dicens: Et erunt verba hæc, quæ hodie tibi præcipio, in corde tuo S' in animâ tuâ, eaque acuté ingeres filiis tuis, ac loqueris de

iis, quum sedes domi tuæ, & quum ambulas per viam, quum

cubas, & cum surgis, &c.

Hic mandatum Dei habemus manifestissimum, quod contemnere nesarium equidem foret sacinus. Aspernantur autem illud omnes, qui in Scholis exponunt poëtarum fabulationes, Sacrarum Literarum obliti. Vah tempus, cujus sumptus debebat esse preciosissimus,

ejusmodi fabulatores perdunt!

Hos igitur à verâ puerorum & juvenum educatione, nec non institutione tantûm aberrare, quantûm cælum distat à terrâ, brevibus (siquidem quæstionis hujus dignitatem consideres) demonstrare conabor. Et ut à definitione Scholarum exordiar, si in Christianis Scholis oportet docere sapientiam & virtutem, sequitur, solicitos nos esse debere de Novo Testamento, negligendas vero esse illas Ethnicorum sabulositates. Etenim, quænam est vera sapientia? Ut nimirum agnoscamus Deum & nos ipsos, & ut Deum agnitum restè colamus. Deum vero cognoscere non possumus ex Ethnicis libris, quos pleræque Scholæ hucusque manibus suis terunt.

Quicunque enim autores crediderunt multos esse deos, quicunque permulta de iis fabulati funt, falforum deorum nominibus, votum nuncupaturi & juraturi, usi sunt, ab illis verus Deus cognosci nequit. Nimirum cæcus dux, huc & illuc oberrans, se et quem ducit, præcipitat in soveam. Nihil dicturus sum de mysterio mysteriorum, nempe de sacrosancta Trinitate, ubi Ethnici, ipsis piscibus sunt magis muti. Deus enim sivit gentes incedere in viis suis (Act 14. 16,) nec dignatus est eos visitatione, quæ per prophetas facta est. Caro vero et fanguis tantum mysterium non revelavit (Matth. 16. 17.) fed Pater qui est in coelis. Homerus, Hefiodus, Pindarus, Aristophanes, Virgilius, Horatius, & reliqui fabulatores, quia illi ignorarunt verum Deum, non potuerunt vera dicere de hoc uno & solo vero Dec. Et prosectò eò impietatis & dementiæ processerunt, ut talia comminiscerentur de Numine peccata, quæ coram juventute recenfere me pudet.

pudet. Tales, inquam, deos, deafque finxerunt, quales cives honesta Resp. nequaquam ferret. De quibus in vivum Deum peccantibus Palingenius veriffime feribit lib. 1. quem Arietem vocavit, dicens:

In colo est meretrix, in colo est turpis adulter.

Poëtas vero à Satanâ actos hujusmodi confinxisse monstra & sic fabulatos esse, non ineptè conjectat, ut occasiones præberent hominibus ad lasciviendum, ad libidinandum, ad fcortandum, &, ut uno verbo dicam, ad luxuriandum. Scilicet hoc erat hominem naturâ corruptum amplius corrumpere. Hoc. (inquam,) erat

ignem igni addere.

Quum enim omnes natura ad quamlibet pravitatem nimis proclives & propensi simus, facile hæ obrepserint cogitationes: si poetæ nostri, quos meritò veneramur tanquam viros divinitùs afflatos, deorumque interpretes scribunt, Saturnum devorare infantes, esse voracem, Jovem promiscuè scortatum esse, Iliad 15. deos intestinis inter se dissedisse bellis, carnem humanam devorâsse, & in cœno slagitiorum variorum sese volutasse, sequitur, non esse hæc tanta flagitia, prout Aristarchi nostri nugantur. Licet scortari, decipere, bello alios lacessere, bibere & libidinari, eò quod dii hæc ipsa secerint. Vita deorum nobis est instar legis. Et sane nihil magis invitare ad imitandum, quam deorum exemplum, omnes facillimè arbitrantur. Etenim illi putantur beatissimi, similemque felicitatem cuncti adipisci cupiunt.

Hocrates, quum effet annorum nonaginta quatuor, in oratione Panathenaica scribit, quosdam suâ ætate putasse, neque ipsos deos peccati esse expertes: ubi ita à minori colligit : si ipsi dii non sunt peccati expertes

quanto minus Athenienses?

Virgilius maximè impiè scripsit. Æneid. 7.

Mista deo mulier-

Si enim promiscua Venere dii usi sunt, brutis animantibus non præstiterunt: imò ipsis biutis suerunt magis bruti. Plura de hisce sordibus dicere ipsa pietas

vetat,

vetat, animusque meus horrescit. Melius scripsit Euripides, dicens, Dii si patrarent turpia, non sorent dii. Homerus & socii ejus, qui tantas turpitudines de diis scriptitarunt, se atheos suisse, posteris evidentissimè demonstrârunt.

Profectò haud parum refert, ut Aristoteles sapientissimè docuit, à teneris sic aut aliter assuccere, quum natura altera sit prava consuetudo. Lana haud facilè primum deponit colorem. Memoria pucrorum mollis est et cerea, quæque semel in ætate slorente suerunt

hausta, tanquam incisa in perpetuum servat.

Lege Platonem, si libet, in libro de Rebuspublicis 2. de hoc Themate ex professo disserentem, ubi ait, Non recipienda esse in urbem fabulosa poëtarum commenta, quasi dii inter sese gerant bella, aliique aliis struant insidias. Hanc neque Homeri circa deos infaniam, neque ullius alius pöetæ esse recipiendam. Et nominatim non recipienda esse, quæ Homerus de deorum bello fabulatus suerit; sive accipiantur hæc allegoricè, sive non. Juvenis enim (inquit) nescit distinguere, quid sit siguratè dictum, & quid non: sed quascunque ille totics hauserit opiniones, eas deinde dissiculter elui, & manere altâ mente repostas. Deum assirmare causam malorum, quum sit bonus omnino hunc errorem resutandum. Cogendos esse poëtas ut dicant & scribant sancta, &c.

Idem Plato bene dixit in Thèage, Nescio (inquit) de quânam re, aliquis sanâ mente præditus magis debeat esse solicitus, quam de filio, quomodonam optimus evadat. Idem (ut Plutarchus de puerorum educatione commemorat) diligenter monuit, ne nutrices quascunque sabulas puerulis enarrent, ne ipforum teneras mentes ab initio dementia & corruptelis

imbui contingat.

Idem Plato de legib 4. hæc confulit, non permittendum poëtis, ut effutiant, quicquid iis libuerit, ne legibus contraria dicentes, urbi noceant. Si Plato non fivit, ut Poëtæ qualiacunque, quæ ipfis in buccam vencrint, garrirent, & disseminarent nugas legibus re-

pugnantes:

pugnantes: quantò minus concedendum, ut Poëtæ nostri canant aut scribant discrepantia à Scripturis di-

vinitùs inspiratis?

Admonitiones hæ auro funt magis aureæ, & admodum memorabiles. Multi pædagogi in fuis didafcaliis (feu potiùs in fuis idoliis) majus operæ pretium fe facere arbitrantur, si pluribus explanent, quisnam Jupiter, Vulcanus, Neptunus, Saturnus, &c. creditus fuerit, quàm ut interpretentur, quisnam sit Jesus Christus ubi non multis utuntur verbis, quasi hæc scire nihil intersit. Atque ita, qui regnum Satanæ debebant labesactare, & destruere, illud nescientes stabiliunt.

Profectò, væ illi qui scandalum dederit uni ex minimis, ficut loquitur Servator, Matth. 18. 7. Mentiri vero de Deo, annon hoc est offendere parvulos, sive adolescentes, qui putant omnia esse oracula, quæ à docentibus suere prolata? Oportet enim discentem credere.

Boni principes ægrè ferunt, & irascuntur ei, qui falsam de ipsis opinionem sparserit, eumque mendacem jubent abire in rem malam. Si de principum samâ, ut ea sarta tectaque maneat, debemus esse soliciti, quantò magis dicenda sunt de Deo, quæ ejus majes-

fati conveniunt?

Non folum verò Deus ex Ethnicis scriptoribus non cognoscitur, sicut hactenus dictum est, sed etiam nos ipsos ex iis agnoscere nequimus. Nanı poëtarum Bibliothecae nihil continent de lapsu Adami, nihil de inobedientia & lapsu nostro, qui tum eramus in lumbis Adami, nihil de creatione & vita æterna. Et si quæ horum habeant, tantoporè suis sabulosis commentis implicarunt & obscurarunt, ut fermè veritas, cujus umbram quandam à patriarchis acceperant, apud insideles mendacii reddatur suspecta.

De hominis regeneratione & liberatione per folum Jesum Christum ne gry quidem proferunt. Et Apostolus fatetur, à se prædicatum Christum, quæ doctrina Græcis visa suerit stultitia. Animalis enim homo non capit ea, quæ sunt Spiritus Dei. Sunt ei sultitia, nec poteste ea cognoscere, quia spiritualitèr dijudicantur. 1 Cor. 2. 14.

Ex

Ex Act. 26. 24. patet, Festum, Pauli sermonem, de resurrectione mortuorum & justo Dei judicio disserentis, sic interrupisse, Insanis, Paule, multæ literæ te ad insaniam redigunt.. Hæc doctrina videbatur Festo insania quædam. Omnes vero Ethnici, qui ante Christum incarnatum scripferunt, quorum libros habennus, animales suerunt, athei, impii, ambulantes in suis idolomaniis. Quapropter nihil miri est, si tanta mysteria ignoraverint, eo tempore inter gentes silentio sepulta.

Ex iis quæ diximus, luculentissimè, ipsoque sole clarius apparet, veram sapientiam apud Ethnicos autores

neque quærendam, neque inveniri posse.

Quamvis vero multa de moribus haud infcité, fed fapienter dicta habeant, prout inficiari nolim, tamen fæpe vitium pro virtute, & contra virtutem pro vitio

infipientibus & idiotis instillant.

De pietate in Deum Aristoteles nihil commemorat. Cicero in libris de officiis fatetur, se tantum aliquam virtutis umbram reperisse. & perperam scribit, neminem læde, nisi lacessitus & injuria assedus. Servator enim noster, æterna Patris sapientia, contrarium mandat Matth. 5, 44. dicens, Diligite hostes vestros. Rom. 12. 20. Ale hostem tuum. Et Servator, antequam moriretur, oravit pro impiis, per quos cruci suerat assixus, & per quos pedes & manus ejus sanctissimæ crudelissime suerunt clavis pertusæ. Stephanus primus martyr, quum lapidaretur, idem secit, vociserans, Act. 7, 60. Domine, ne statuas iis hoc peccatum.

Novum Testamentum commendat & passim inculcat humilitatem, docens, Deum superbis resissere, humilibus verò dare gratiam: ipsum habitaturum in contritis corde. Item sibi ipsi manus inserre violentas docet esse horrendum sacinus. Esa. 57. 15. Apud Gentiles verò am-

bire primatum,

Velle prainealios, & iis pracellere semper, Imo sibi ipsi consciscere mortem,

non ita positum suit in vitio, sed pro signo magnanimitatis habitum. Sacra Scriptura docet, nuptias à Deo institutas, à Christo honoratas, & benedicas. Multi vero inter Ethnicos poëtæ impii (pro more quorundam etiam hac ætate viventium) voluptatibus inebriati, & in reprobam mentem traditi, conjugium incessiunt, contemnunt, & pro nihilo reputant, dicentes,

Satius esse mulierem sepelire, quam ducere.

Vitam cœlibem esse angelicam. De quibus verissima est vetus illa gnoma:

Sæpe folent vates mentiri.

Quorum carmina fæpe ab anilibus nugis nihil diffe-

runt, & funt veteres ineptiæ.

An non Pythagoras Ethnicorum philosophorum præftantissimus in aureis suis carminibus, prout ea inscribit, planè impiè dixit:

Tartareosque Deos colito?

Quemadmodum etiam Virgilius, quamvis alium loquentem introducens, commemorat hisce verbis:

Flectere si nequeo superos, Acheronta movebo.

Homerus fabuloforum fcriptorum coryphæus, quæ in folum Deum cadunt, Soli non fine blafphemīâ attribuit, Iliad. 3. ubi fic fabulatur:

Sol qui cuncta audis, quique omnia conspicis unus.

Sed quid prætereà loquor? Deficeret enim me tempus, si singula vellem enarrare.

Plurima hisce similia legere licet apud beatum Atha-

nafium in oratione suà contra gentes.

Hactenus demonstravi, veram sapientiam & virtutem ex Ethnicorum scriptis non esse discendam. Quæ enim quis non habet, ea nec aliis impertiri potest. Novimus verò Scholas à Deo institutas, ab admodum piis principibus apertas, ad sanandos duos animi morbos. Quorum hic quidem est in mente, nempe stultitia, hoc est, ignorantia

apertissimè peccâsse in decalogum. Disertè enim dicit Apostolus.

1 Cor. 10. 20. Quæ Gentes sacrificant, dæmoniis sacri-

ficant, & non Deo.

Sacrificabant vero Jovi, & cæteris diis, quorum paulo

ante mentionem fecimus. Act. 14. 13.

Spiritus S. interdixit nobis Christianis, prout paulo ante locutifumus, ne meminerimus deorum alienorum. Dignissima enim funt idola illa, quorum nomina, quorum mentio & monumenta prorsus deleantur, eque medio planè tollantur.

Repugnantibus verò & objicientibus, Ethnicos fcripfiffe & reliquiffe multa utilia ad emendandos mores, ad Remp. bene gubernandam, &c. & fuavitatem poë-

matum non esse à philosopho alienam:

Respondeo 1 Cor. 5, 6. Parum fermenti totam massam fermentat. Mala bonis mista omnia corrumpunt. In N. T. lege sancti Petri Epistolam priorem, quam Aristotelis & Ciceronis Ethicis longissimè præsero. Lege reliquas sanctorum Apostolorum epistolas, & sateberis illos solos persectissimam bene vivendi formulam nobis reliquisse, & conscripsisse. Lege proverbia Solomonis, Psalmos, Jobum, Pentateuchum, &c. & divinissimarum gnomarum pelagum admiraberis.

Ethnici si quid boni habuerunt, acceperunt à patriarchis, patriarchæ vero à Deo, & prout cæco notum esse potest, plurimi ex Mose, tanquam antiquissimo Scriptore, moralia sua hauserunt. Bene vero dixit

poëta:

Purius ex ipfo fonte bibuntur aquæ.

Quod verò ais, suavitatem poëmatum non esse alienam a philosopho, illud in te retorquens, respondeo: Quid dulcius esse potest facra Scriptura? Omnium rerum in hac terra tandem nos capit satietas; & ut Pindarus scribit, etiam mellis capimur satietate. Sacræ Scripturæ vero deliciis pia anima saturari nequit. Nullum ejus esse potest fastidium. Etenim quænam dulcedo major est charitate Dei essus in corda electorum?

Rom.

Rom. 5. 5. Qui gustarunt tantam dulcedinem, occulti illius manna, Apoc. 2. 17. exclamant cum Apostolo.

Ex cujus ore sermo fluxit melle dulcior.

Phil. 3. 8. Quin etiam certe duco omnia damnum esse propter eminentiam cognitionis Christi Jesu Domini mei, S'c. propter quem omnibus istis meipsum multavi, eaque duco pro stercoribus, ut Christum lucrifaciam. Ergo Scriptura omnium rerum dulcium est dulcissima, & verissime dicitur:

Si Christum discis, satis est si cætera nescis. Si Christum nescis, nihil est si cætera discis, Et quid est quæso philosophia sine Jesu Christo?

Amor stultitiæ est, animæque corruptela, & ut Salmo verissimè scripsit, vanitas vanitatum. Præbeamus itaque bibendum adolescentibus nostris lac sacrarum literarum, sincerum, purum, & salubre. In Ethnicis poëtis, ut plurimum, multæ sunt nugæ, nihilque sani. Ante Christi adventum in carnem Ecclesia non egebat libris Ethnicis, sed Moses, psalmi & prophetæ sussecunt. Quare itaque hodie nobis non sussicis Sacra Scriptura, austa Apostolicorum librorum additione?

Multi-Christiani, qui sub Ethnicis & impiis imperatoribus vixerunt, quando dixerunt, aversanda esse Ethnicorum deorum nomina, persecutione fuerunt pressi, & ut videre est ex Actis Apostolicis, ex epistolà ad Hebræos. c. 11. v. 37. & ex historiis Ecclesiasticis, virgis cæsi, in carceres abducti, catenis adstricti, lapidati, ferâ dissecti, in ignem præcipitati, aut à feris belluis dilaniati & occisi suerunt. Poëtastri vero nostri non erubescunt invocare Musas, Palladem, & nos admonentes ipsos, derident tanquam nasutulos, quasi nostram ipsorum reformidemus umbram. Opræposteros imitatores, & fimios deriforum illorum à Christo alienorum, ab Ecclesiâ remotorum, & planè inexcusabilium! Vosutique olim potuissetis pacate vivere inter Gentes à quibus fancti Apostoli & plurimi martyres fine omni commiseratione intersecti fuerunt, quod nollent invocare Jovem, Palladem, Phæbum, &c. Sed poëtæ Vol. iii.

poëtæ nostri, novi illi fabulatores, Homeri simii, & nomine tenus Christiani, se excusare conantur, dicentes, se hæc probè tenere, & melius se sentire qu'am loqui. Se nosse idola, & Ethnicos deos nihil esse. quo prætextu olim & Corinthii eodem fanè modo usi Respondeo verò, oportere nos etiam ab omni specie mali abstinere, 1 Thest. 5. 22. Deus abominatur omnem contaminationem exteriorem & interiorem. 2 Corinth. 7. 1. & vult, ut se colamus spiritu & linguâ. Vult, ut se diligamus ex omnibus viribus. Non solam animam, fed etiam corpus creavit, & vult ut utrâque parte se honoremus. Rom. 12. 1. jubet Deus, ut sistamus membra nostra hostiam vivam, &c. Profectò ego ejulmodi poëtas non Christianos, sed Ethnicos-palam voco. Vocem enim audio, & ex eâ judicium ferò, eosque qui gentilium more locuti funt, Ethnicos appello. Quum sim homo, quæ in corde latent, non video. De iis itaque judicare meum non est. Sed ne quis opinetur, hæc paradoxa à me folo exarata & conficta, alios audiamus. Henricus Stephanus in Catechesin Græcè à se versam, susè de iisdem præfatur. Idem facit Michaël Neander in præfatione fuâ in Catechesin beati Martini Lutheri Græcè versam. Præfertim verò Henricus Stephanus in Novo Testamento ita præfatur:

—— Illuxitque omnibus isthæc
Lux Evangelii, quos fol illustrat ab axe;
Hic liber est folus, qui vera oracula pandit.
Quisnam quæso libris his æquaretur Homerus,
Aures qui mulcet, mendacia inania sundens?
Quis vestros animos cacodæmon fascinat eheu
Mortales, quibus arrident mendacia vana?
Qui vero nugas has antetulistis inanes?
Vah miseros, instat quos vana scientia rectum
Qui nescitis iter, quo slammisera itur ad astra!
Desinite en tandem ventosa requirere verba,
Salvisscumque Dei tantum perdiscite verbum,
A vestris oculis tenebras quod discutit omnes,
Quod vos deducit, picea ceu nocte, succina,
Et tandem statuit rutilo vox axe beatos!

Ad haec nobiscum sentit etiam Augustinus, priscus Ecclesiæ doctor, in libro suo de consessione, prout eum inscribit, capite 15. ubi dolet se storentem ætatem contrivisse in hujusmodi vanis & inutilibus rebus, atque ita sanctus ille vir exclamat: Utinam (inquit) quum juvenis essem, institutus suissem in libris utilibus! Ego adhuc adolescens audivi in schola Jovem tonantem & simul adulterantem, &c.

Huic Ecclesiæ lumini assentitur Ludovicus Vives in tractatu de disciplinis, ubi Ethnicos illos autores comparat cum mulieribus Ethnicis, ab Israëlitis in bello captis & abductis, de quibus legere licet Deut. 21. Manifestè verò Deus conjugium cum exotica prohibet, Exod. 34. 16. Deut. 7. 3. Sententia Ludovici Vivis est, pari ratione Ethnicos illos autores non congruere Scholis Christianis.

Audivisti non tantum, Lector, qui Deum diligis, rationes multas, sed etiam Scripturæ testimonia, & testimonia virorum magnorum, Theologorum, Philosophorum & Philosoprum. Hæc profectò quæstio non eget ampliori demonstratione, prout est proverbium vulgatissimum:

In bonà caufà tria verba fufficiunt.

Colligo itaque, ficut ex iis, quæ perfæpe à me funt dicta, ad oculum demonstravi, fidelium præceptorum, & pædagogorum esse ossicium, ut in posterum N. T. Jesu Christi Servatoris nostri adolescentibus diligenter exponant, grammaticè dictiones resolvant, & quantum fieri potest, illis dicta interpretentur, attemperantes sese ad teneræ ætatis inscitiam.

Such are the fentiments and cautions of this excellent man. What effect they may produce on the minds of others he cannot fay; but to the Compiler there appears much good fenfe, as well as piety, in his observations. If, indeed, he means to exclude classic authors wholly from our schools, he in no wise agrees with him. He should be extremely forry ever to see that day. The loss, he conceives, would be inestimable

mable both to the interests of religion and learning. All he contends for, is, that we should not Paganize in fo great a degree; that, in Christian schools and universities, the profane classics shall not be Principals; but, that they shall be selected, and read with caution; that great care and pains shall be used by the teacher to counteract the ill-tendency of them; and, that the Old Testament, in conjunction with the New, and in its own proper language, shall be introduced into our schools, and made, as hath been already expressed, THE STANDARD CLASSIC. He would have these unparalleled writers frequently enlarged upon, and strongly recommended, especially on a Sunday, in the presence of young gentlemen destined to the learned professions. He would wish them to be taught to pronounce with justness and propriety some of the orations of these inimitable authors, instead of dwelling for ever on Pagan themes. would have them read as Poets, as Orators, and as Historians: as the most sublime of Poets, as the most eloquent of Orators, and as the most authentic and instructive of Historians. Let Homer and Virgil, and the other Gentile poets, have their just degree of praise and estimation; but let young people be taught, at the same time, that they are only beautiful and ingenious triflers, comparatively speaking, and, as Plato fays of father Homer in particular, lie with the best grace in the world; that, notwithstanding all that has been, or all that can be faid in favour of them, they are fo adulterated with falfe divinity, lax morality, and lewd prefidents, that they are rather calculated to endanger the virtue, than promote the happiness of mankind.

That the Holy Scriptures may be made perfectly familiar to the learned youth of the nation, the Compiler would, therefore, recommend, that a Collection, on the plan of the two last volumes of this Work (or on a better) be published, with a good paper and type, for the use of schools, in Latin, Greek, and

Hebrew,

Hebrew, and read along with the Heathen writers, at least as a Sunday Book,* and a book wherewith to close each day. First, let it be repeatedly read, and thoroughly digested, in Latin, then in Greek, and lastly in Hebrew. And let no young gentlemen be permitted to go to the University, or to enter into Holy Orders, till this is done. Whatever he may know besides, or whatever he may be ignorant of, let this be the Sine qua non. And if the late venerable Lowth's celebrated Prælectiones de Sacra Poesi Hebræorum were added to fuch a felection, and read as a classical performance, much good might be expected, and the Word of God would obtain its proper authority. It would foon be held in the highest honour and estimation, as every way worthy of God, not only among the poor and illiterate, who embrace it on the credit of others, but amongst all men of real learning and taste, whether they submitted their necks to its gentle yoke or not.

It is an invariable maxim among classical scholars, that Plato, Xenophon, Tully, Juvenal, and other Greek and Roman authors, cannot be read, to any considerable advantage, without a competent knowledge of their respective languages. If this is just with regard to these two, will it not hold equally good with regard to languages in general? If so, how shall we be able to enter into the spirit, and to taste the beauties of the Jewish authors, without an acquaintance with that first and most simple of all languages, in which they wrote? And is it not, at least, as necessary that we should be able to understand the latter

^{*—}Close the day's work, under the determinate sentence of David or Solomon, or the Evangelists and Apostolic Scriptures.—Sundays also and every evening may be now understandingly spent in the highest matters of theology, and church history ancient and modern: and ere this time the Hebrew tongue at a set hour might have been gained, that the Scriptures may be now read in their own original, whereto it would be no impossibility to add the Chaldee, and the Syrian dialect.

MILTON'S TRACTATE OF EDUCATION.

accurately as much as the former? Shall we pity and despife the man, who, having it in his power to act otherwife, prefers reading Pope's Homer and Dryden's Virgil, to perufing these immortal Bards in their more noble originals? and yet applaud the classical scholar, who, neglecting or defpifing the Hebrew, fpends his whole life in studying the Book of God in one of the most literal of all translations? Let those who know no better, and who are not able to remedy the evil, be thankful that providence has afforded them fo valuable a fubstitute; but let not scholars be so preposterous, as to contend for the inutility of a knowledge of the facred tongue, while they are fuch able and strenuous advocates for reading the Pagan writers in their own proper languages. The study of the original text, fays a judicious French author, can never be fufficiently recommended. It is the shortest, surest, and most agreeable way to all forts of learning. Draw from the fpring-head, and take not things at fecond hand. Let the writings of the great masters be never laid afide; dwell upon them, fettle them in your mind, and cite them upon occasion; make it your business thoroughly to understand them in their full extent, and in all their circumstances: acquaint yourfelf fully with the principles of original authors; bring them to a confiftency, and then do you yourfelf make your deductions.*

If the Compiler might be permitted, without offence, to fuggest one idea more, he would earnestly recommend to those whom it may concern, that the best pieces of the Greek and Latin Fathers, who lived in the three first centuries, should be published together in an handsome volume or two, and put into the hands of Youth before they leave their respective schools. And if some of the finest parts of St. Chrysostom and Lacantius were added from the Writers of the fourth age, the selection would be greatly improved.

This should be carefully read now and then, especially on a sabbath-day, in conjunction with the former, not as a book to polish their style, but to improve their minds, to warm their hearts, and to introduce them to an acquaintance with these venerable, but too much neglected, Authors. It is for want of this early acquaintance, that the generality even of the Clergy remain, in a great degree, strangers to them, all the remainder of their lives.

This early introduction to these Authors, ought more particularly to be encouraged by those who are friends to our present Church Establishment, as its doctrine and discipline (abuses excepted) are certainly founded upon, and most conformable to them, of any Church Establishment this day in Christendom. It is not fufficient that a few learned men merely should know these things: the circumstances of the Primitive Church ought to be familiar to the curious and inquisitive of every rank and order of men. This would have a greater tendency, perhaps, than any other step that can be taken to establish common Christians in their most holy faith, and to keep them firm and steady to their profession, when they found, that both their belief and practice are the same as those of the first Christians, in the best and purest ages of the Church. For this purpose, if ever a new translation of the Holv Scriptures should be attempted by public authority, which is the earnest wish of many learned men, he would recommend to them who shall be concerned in the great undertaking, to confider, whether it would not be for the advantage of real Christianity, to subjoin to the end of the New Testament a translation of thefe prime pieces of the Fathers, in the same manner as the books of Apochrypha are subjoined to the Old The common people would hereby have an opportunity of feeing with their own eves, and of judging for themselves, whether the doctrine and difcipline of the Church-established are not, in the main, the same as were held and practifed by the immediate followers of our bleffed Lord, and his Apostles.

Nor would any danger arise to the style and language of Youth by fuch a mode of proceeding. For though the writings of the Fathers are most eminently useful for that fine pious strain which characterizes them, and for that knowledge of the state of the Primitive church which they convey to us, yet there are some of them by no means defective either in strength or elegance of language. A good judge of composition has favoured the public with a pleasing view of the style of Minutius, Lactantius, and Chryfostom, with which these observations on the Fathers shall close: The Dialogue of Minutius, fays he, is judicious and elegant, close and perspicuous. The critics have indeed charged him with want of the Roman purity in some places; but if he has in a few passages a little spice of the African dialect, it is the least imaginable. He is full of lively and instructive fentences, which almost equal the number of his periods; which fentences naturally refult from his fubject, and are neatly interwoven with the thread and contexture of his discourse. He argues with convincing reason, and rallies with agreeable satire and sharpness. His wit is true sterling, folid and bright, of intrinsic value, and unallayed lustre. He clears Christianity from the vile aspersions which the Pagan disputant threw upon it, and retorts his charge upon his adverfary's religion, with fuch becoming vehemence, and evidence of truth, that he demonstrates himself to be the most dangerous opponent that could be feared against a bad cause, as well as the noblest advocate, and ablest champion, that could be defired for a good one.

Lactantius has so much of the strength and beauty of the great Roman philosopherand orator, that he has gained the honourable character of the Christian Cicero. No man wrote with equal purity after the decay of the Latin tongue; scarce any man so like Cicero in its state of perfection. Both the Christian Apologists understand

understand all the rites and ceremonies of the Grecian and Roman religion; and are perfectly acquainted with all their Authors. They happily employ the arguments of the Pagan philosophers, the accounts of their historians, and the eloquence of their poets and orators, to defend and adorn the Christian cause. They turn the artillery of their Heathen enemies against them; prove their pretended gods to be mere mortals, by the concessions of their most zealous worshippers; and triumph over Roman superstition by the force of

Roman eloquence.

St. Chryfostom is easy and pleasant to new beginners; and has written with a purity and eloquence which have been the admiration of all ages. This wonderous man, in a great measure, possesses all the excellencies of the most valuable Greek and Roman classics. He has the invention, copiousness, and perspicuity of Cicero; and all the elegance and accuracy of composition which is admired in Isocrates; with much greater variety and freedom. According as his subject requires, he has the easiness and sweetness of Xenophon, and the pathetic force and rapid fimplicity of Demosthenes. His judgment is exquisite, his images noble, his morality fensible and beautiful. No man understands human nature to greater perfection, nor has a happier power of perfuation. He is always clear and intelligible upon the loftiest and greatest subject; and sublime and noble upon the least.*-

There are two or three other little books, of a date fomewhat later, which the Editor could wish to have thrown into the way of young gentlemen before their minds become contaminated by mixing with the world. Though the language cannot be recommended for them to imitate, and though there are several things that are truly objectionable, yet there is such a savour of piety and devotion as must touch the heart of every well disposed person in a very powerful and agreeable

manner.

^{*} Blackwall's Introduction to the Claffics.

manner. The Reader will probably judge, that the Devotional pieces of St. Augustine, and the Imitation of Christ by Thomas a Kempis, are here intended. Whoever wishes to enter into the Interior of religion, may spend a profitable hour every now and then in one or other of these ascetic authors. Few human writings will have so great a tendency to raise his assections, to purify his heart, to sublime his soul, and to prepare him for the enjoyment of those pleasures which are laid up at God's right hand for evermore. Who, for instance, can read the following hymn of Augustine, and not pant after the happiness it describes, even though his judgment may utterly disapprove of the monkish rhymes, and play of words, which run through the whole?

Ad perennis vitæ fontem Mens sitivit arida, Claustra carnis præstò frangi Clausa quærit anima, Gliscit, ambit, elustatur Exul, frui patrià.

Dum preffuris, ac ærumnis, Gemens fe obnoxium, Quam amifit, cum deliquit, Contemplatur gloriam, Præfens malum auget boni Perditi memoriam.

O quis promat, urbis pacis Quanta fit lætitia! Ubi vivis margaritis Surgunt ædificia: Auro celfa micant tecta, Radiant triclinia.

Solis gemmis pretions

Hæc ftructura nectitur:
Auro mundo, tanquam vitro,
Urbis via fternitur.
Abeft fimus, limus abeft,
Lues nulla cernitur.

Hyems horrens, torrens æstas,
Illic nunquam sæviunt.
Flos perpetuus rosarum
Ver agit perpetuum.
Candent lilia, rubescit
Crocus, sudat balsamum.

Virent prata, vernant fata, Rivi mellis influunt Pigmentorum fpirat odor, Liquor et aromatum; Pendent poma floridorum Non lapfura nemorum.

Non alternat Luna vices,
Sol, vel curfus fiderum,
Agnus est fælicis urbis
Lumen in occiduum:
Nox, et tempus defunt ei;
Diem fert continuum.

Illic fancti quique, velut Sol præclarus, rutilant; Post triumphum coronati Mutuo conjubilant: Et prostrati pugnas hostis Jam securi numerant.

Omni labe desecati
Carnis bella nesciunt:
Caro, sacta spiriutalis,
Et mens, unum sentiunt:
Pace multa persruentes
Scandala non perserunt.

Mutabilibus exuti
Repetunt originem;
Et præfentem veritatis
Contemplantur speciem:
Hinc vitalem vivi sontis
Hauriunt dulcedinem.

Inde statum, semper iidem,
Exeuntes capiunt:
Clari, vividi, jucundi
Nullis peccant casibus.
Absunt morbi semper sanis;
Senectus, juvenibus.

Hine perenne tenent effe;
Nam transire transiit.
Inde vigent, virent, florent,
Corruptela corruit.
Immortalis vigor atræ
Mortis jus absorbuit.
Qui scientem cuncta sciant,
Quid jam scire nequeunt?
Nam et pectoris arcana
Penetrant alterutrum,
Unum volunt, unum nolunt.
Unitas est mentium.

Licet cuique sit diversum
Pro labore meritum,
Charitas hoc suum facit,
Quæ dum amat alterum,
Proprium sic singulorum
Commune sit omnium.

Ubi corpus, illuc celfæ
Congregantur aquilæ,
Quo, cum angelis, heatæ
Recreantur animæ.
Uno pane vivunt cives
Utriufque patriæ.

Avidi, et semper pleni, Quod habent desiderant; Non satietas sastidit, Neque sames cruciat: Inhiantes semper edunt, Et edentes inhiant,

Regem cæli in excelfis Fælix cernit anima, Et fub fede spectat altà Orbis volvi machinam, Solem, lunam, et globosa Cum planetis sidera.

Illic novas harmonias
Vox meloda contitat:
Et in jubilum prolata
Mulcent aures organa,
Dum fancti, per quem triumphant,
Regi dant præconia.

Christe, palma bellatorum,
Hoc in municipium
Introduc me, post folutum
Militare cingulum.
Fac confortem donativi
Beatorum civium.

Præbe vires inexhausto
Laboranti prælio,
Ut quietem post præcinctum
Debeas emerito,
Teque merear potiri,
Sine sine præmio. Amen.*

Whether these fentiments on Biblical and classical learning, will comport with the ideas of the worthy Masters of our Grammar schools, he cannot say. The Compiler withes not to give displeasure to any man, much lefs to that most useful and respectable body of men. For how little foever they may be esteemed in this superficial and dissipated age, fome of the first characters that ever lived have submitted to, and delighted in, the employment; and the bestjudges of real merit have always held the Instructors of youth in high estimation. Indeed, strictly speaking, what are Parents, but instructors of Infants; School-masters, but instructors of Boys; Heads of Colleges, but instructors of Youth; and Clergymen, but instructors of full-grown men? Whether this is admitted or not, let it be remembered, that Socrates, Plato, Aristotle, Pythagoras, and Quintillian, among the ancient Heathen; Pantænus, Origen, Dionysius Alexandrinus, among the Fathers of the Christian church; and Erafmus, Wotton, Hale, Milton, and many others among the more modern; were all employed, in a private or public way, in the education of youth. And we may justly say with the great Roman orator: Quid munus reipublicæ adferre majus, meliusve possumus, quam si docemus atque erudinius iuventutem?

^{*} See the Works of Augustine, vol. 9.

juventutem? His præfertim moribus, atque temporibus, quibus ita prolapfa est, ut omnium opibus refrenanda ac coercenda fit.

The Editor of this Work can well affure those Gentlemen, how little foever he himfelf may be capable of promoting either the one or the other, that the interests of Religion and Learning lay much upon his heart; and any mode of education which is best calculated to promote these great ends, he most fincerely wishes fuccess to. His own opinion he has delivered with freedom, but without undue attachment. If he errs in an over-zealous regard to the Oracles of Truth, and the Sacred Language, he errs in good company, and he hopes it is a mistake, that will do neither him, nor his Readers, nor the Public, any real harm. If any think otherwife, he has no quarrel with them. Conscious how frail we all are. and how little the most learned know, he considers very few subjects as worthy of a controversy. The great controverfy with him, he hopes, will ever be with his own paffions. And this, together with the effential duties of his station, he is ready to acknowledge, engages fo much of his time and attention, that he has neither leifure nor inclination for inferior kinds of controversy. The proper business of life feems to be of a different nature. What that business is, the following words of a wife man will not unaptly tell: * May my last hours find me occupied in amending and improving my heart! that I may be able to fay to God, Have I violated thy commands? have I ever accused thee, and complained of thy government? I have been fick and infirm, because it was thy appointment; and fo have others, but I willingly. I have been poor, according to thy good pleasure, but contented. I have had no dignities: thou hast withheld them, and I have not thought them even worthy of a wish. Didst thou see me sad and

^{*} See Jonin's Remarks on Ecclefisftical History.

and dejected on these accounts? Did I not appear before thee with a serene countenance, and chearfully complying with thy facred orders? Deal with me, and dispose of me as thou wilt; thy will is mine; and if any one shall say, that thou hast been unkind to me, I will defend and maintain thy cause against him. Wilt thou that I depart hence? I go; and I return thee my sincerest thanks that thou hast vouchsased to call me hither to this great assembly and entertainment, and hast permitted me to contemplate thy Works, to admire and adore thy Providence, and to comprehend the wisdom of thy Conduct. May death seize me writing and meditating such things!

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ: to whom be glory

for ever and ever. Amen.



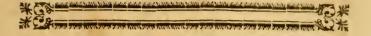


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BOOK VI.

INTRODUCTION.

HE first part of this book contains the most useful and striking portions of the Divine and Apocryphal writings, which come under the idea of Proverbial Sayings, together with some miscellaneous matters, that could not so well be reduced to any other head: The second part contains Proverbial Sayings also, and other miscellaneous matters, which have been collected from several of the most

valuable among Pagan authors.

Every competent reader will fee reason to admire those sparkling rays of light and truth, which have been emitted from the glorious Sun of Righteousness, many of them long before he arose upon our benighted world: but yet, I think, he will readily allow, that they fall very much short of those glowing proverbs and golden sayings, which will be found in the first part, and in which the Holy Scriptures and Apocryphal books so wonderfully abound. Let the Reader, however, judge for himself. I appeal to his piety and his feelings.

Vol. III.





SACRED LITERATURE.

BOOK VI.

PART. I.

Proverbial Sayings, and other mifcellancous Difcourses, from the Holy Scriptures and Apocryphal Writings.

Y fon, get wisdom, get understanding; forget it not; forsake her not, and she shall preserve thee; love her and she shall keep thee.

Wildom is the principal thing; therefore get wildom; and with all thy getting, get understanding. Exalt her and she shall promote thee: she shall bring thee to honour when thou dost embrace her: she shall give to thine head an ornament of grace; and a crown of glory shall she deliver to thee.

Trust in the Lord with all thine heart; and lean not unto thine own understanding: In all thy ways acknowledge him, and he shall direct thy paths.—Be not wife in thine own eyes; fear the Lord, and depart from evil; it shall be health to thy navel, and marrow to thy bones.-Honour the Lord with thy fubstance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

My fon, defpife not the chaftening of the Lord, neither be weary of his correction: for whom the Lord loveth he correcteth, even as a father the fon in whom he delighteth. —With-hold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy

A 3 neighbour, ncighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee.—The curle of the Lord is in the house of the wicked; but he blesseth the habitation of the just.—Surely the Lord scorneth scorners; but he giveth grace unto the lowly.—The wife shall inherit glory; but

fhame shall be the promotion of fools.

Enter not into the path of the wicked; and go not in the way of evil men: avoid it, pass not by it, turn from it, and pass away: for they cat the bread of wickedness, and drink the wine of violence: but the path of the just is as the shining light, that shineth more and more unto the perfect day.— The memory of the just is blessed; but the name of the wicked shall rot.—The sear of the Lord prolongeth days; but the years of the wicked shall be shortened.—A salse balance is abomination to the Lord; but a just weight is his delight.—The liberal soul shall be made lat; and he that watereth, shall be watered also himself.—They that are of a froward heart are abomination to the Lord; but such as are upright in their way are his delight.

Treasures of wickedness profit nothing.—The Lord will not fusfer the soul of the righteous to famish.—The hand of the diligent maketh rich.—Blessings are upon the head of the just.—In the multitude of words there wanteth not sin.—The blessing of the Lord it maketh rich.—The expectation of the wicked shall perish.—The righteous shall never be

moved.

He that with-holdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it.— A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel.—Lying lips are abomination to the Lord; but they that deal truly are his delight.—He that walketh with wise men shall be wise; but a companion of sools shall be destroyed.—He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.—The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.—The house of the wicked shall be overthrown; but the tabernacle of the upright shall flourish.

There is a way which feemeth right unto a man; but the end thereof are the ways of death.—Even in laughter the heart is forrowful; and the end of that mirth is heavinefs.—A wife man feareth and departeth from evil; but the fool rageth and is confident.—In the fear of the Lord is strong confidence, and his children shall have a place of refuge.—He that is slow to wrath is of great understanding; but he

that

that is hasty of spirit exalteth folly .- He that oppresseth the poor reproacheth his Maker; but he that honoureth him hath mercy on the poor .- Righteousness exalteth a nation; but fin is a reproach to any people.—A foft answer turneth away wrath; but grievous words ftir up anger .- The eyes of the Lord are in every place, beholding the evil and the good.

The facrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight .- The way of the wicked is an abomination to the Lord; but he loveth him that followeth after righteoufness .- The thoughts of the wicked are an abomination to the Lord; but the words of the pure are pleafant words.—The facrifice of the wicked is abomination; how much more when he bringeth it with a wicked mind?—The Lord is far from the wicked; but he

heareth the prayer of the righteous.

Hell and destruction are before the Lord; how much more then the hearts of the children of men?—The preparation of the heart in man; and the answer of the tongue is from the Lord.—The Lord hath made all things for himfelf; yea, even the wicked for the day of evil .- Every one that is proud in heart is an abomination to the Lord; though hand join in hand he shall not be unpunished .- When a man's ways please the Lord; he maketh even his enemies to be at peace with him.-A man's heart deviseth his way; but the Lord directeth his fteps .- The lot is cast into the lap; but the

whole difpoling thereof is of the Lord. Better is a little with the fear of the Lord, than great treafures and trouble therewith .- Better is a dinner of herbs where love is, than a stalled ox and hatred therewith .- Better is a little with righteoufness, than great revenues without right .- Better is a dry morfel, and quietness therewith, than a house full of facrifices with strife.—Better it is to be of an humble fpirit with the lowly, than to divide the spoil with the proud.—Better is the poor, that walketh in his uprightness, than he that is perverse in his ways, though he be rich. -It is better to dwell in the wildernels, than with a contentious and angry woman .- A foolish fon is the calamity of his father; and the contentions of a wife are a continual dropping.-It is better to dwell in a corner of the house top, than with a brawling woman in a wide house.

Pride goeth before destruction; and an haughty spirit before a fall.—How much better is it to get wildom than gold? and to get understanding rather to be chosen than silver?-There is a way that feemeth right unto a man; but the end thereof are the ways of death.—The hoary head is a crown

of

bread.

of glory, if it be found in the way of rightcoufness.—He that is flow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Whoso mocketh the poor reproacheth his maker; and he that is glad at calamities shall not be unpunished.—Whoso rewardeth evil

for good, evil shall not depart from his house.

The beginning of firife is as when one letteth out waters; therefore leave off contention before it be meddled with.— He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.—Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding.— He that is slothful in his work, is brother to him that is a great waster.—He that answereth a matter before he heareth it, it is folly and shame unto him.—The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.—He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again.—There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.

The name of the Lord is a strong tower; the rightcous runneth into it and is fafe.—Say not I will recompense evil: but wait on the Lord and he will fave thee.—The king's heart is in the hand of the Lord; as the rivers of water he turneth it whitherfoever he will.—Every way of a man is right in his own eyes; but the Lord pondereth the hearts.-To do justice and judgment is more acceptable to the Lord than facrifice.—Judgments are prepared for fcorners; and ftripes for the back of fools.—The fluggard will not plow by reason of the cold; therefore shall he beg in harvest and have nothing.—The just man walketh in his integrity; his children are bleffed after him.—Divers weights and divers measures, both of them alike are abomination to the Lord.— The hearing ear, and the feeing eye, the Lord hath made even both of them.—Love not fleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with

Whoso curfeth his father or his mother, his lamp shall be put out in obscure darkness.—It is naught, it is naught, shith the buyer; but when he is gone his way, then he boasteth.—An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.—The spirit of a man is the candle of the Lord, searching all the inward parts of the belly.—Whoso stoppeth his ear at the cry of the poor, he also shall cry himself, but shall not be

heard.—He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich.—He that solloweth after righteousness and mercy, findeth life, righteousness, and honour.

There is no wisdom, nor counsel, nor understanding, against the Lord.—The horse is prepared against the day of battle; but safety is of the Lord.—By humility and the fear of the Lord, are riches, and honour, and life.—Train up a child in the way he should go; and when he is old he will not depart from it .- He that hath a bountiful eye shall be bleffed; for he giveth of his bread to the poor.—He that oppresseth the poor to increase his riches, and he that giveth to the rich, fliall furely come to want.—Rob not the poor because he is poor; neither oppress the afflisted in the gate; for the Lord will plead their cause, and spoil the soul of those that spoiled them.—Seest thou a man diligent in his business? He shall stand before kings, he shall not stand before mean men.—Let not thine heart envy finners; but be thou in the fear of the Lord all the day long.—Be not among wine-bibbers; among riotous enters of fleth; for the drunkard and the glutton shall come to poverty; and drowsiness shall cloath a man with rags.

Hearken unto thy father that begat thee; and despise not thy mother when she is old.—If thou forbear to deliver them that are drawn unto death; and those that are ready to be slain: if thou sayest, Behold we knew it not: doth not he that pondereth the heart consider it? And he that keepeth thy soul doth he not know it? And shall not he render to every man according to his works?—Fret not thyself because of evil men, neither be thou envious at the wicked: for there shall be no reward to the evil man; the candle of the wicked shall be put out.—If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shall heap coals of sire upon his head, and

the Lord shall reward thee.

He that hath no rule over his own spirit is like a city that is broken down, and without walls.—Seeft thou a man wise in his own conceit? There is more hope of a fool than of him.—The sluggard is wifer in his own conceit, than seven men that can render a reason.—He that passeth by and meddleth with strife, belonging not to him, is like one that taketh a dog by the ears.—Let another man praise thee and not thine own mouth; a stranger, and not thine own lips.—Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.—Iron sharpeneth iron; so a man sharpeneth

sharpeneth the countenance of his friend.—As in water face answereth to face; so the heart of man to man.—Though thou shouldest bray a fool in a mortar among wheat with a

pestil, yet will not his foolishness depart from him.

The wicked flee when no man pursueth; but the righteous are bold as a lion.—They that for sake the law praise the wicked; but such as keep the law contend with them.—He that turneth away his ear from hearing the law; even his prayers shall be abomination.—He that covereth his sins shall not prosper; but whose consesses and for saketh them shall have mercy.—He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough.—He that rebuketh a man, afterwards shall sind more favour, than he that slattereth with his tongue.—Whose robbeth his father or his mother, and saith, It is no transgression, the same is a companion of a destroyer.—He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse.

He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.—The righteous considereth the cause of the poor; but the wicked regardeth not to know it.—The rod and reproof give wisdom; but a child left to himself, bringeth his mother to shame.—Correct thy son and he shall give thee rest; yea, he shall give delight unto thy soul.—An unjust man is an abomination to the just; and he that is upright in his way is abomination to the wicked.—Every word of God is pure; he is a shield to them that put their trust in him.—The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.—Open thy mouth, judge righteously, and plead the cause

of the poor and needy.

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is sully set in them to do evil.—Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that sear God, which sear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he search not before God.—Whatsoever thy hand sindeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

Dead flies cause the ointment of the apothecary to fend forth a slinking savour; so doth a little folly him that is in reputation

reputation for wisdom and honour.—By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.—Cast thy feed upon the moist ground; for thou shalt find it after many days.—As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with-child; even so thou knowest not the works of God who maketh all.

In the morning fow thy feed, and in the evening with-hold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

—Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee unto judgment.

—Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man: for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Proverbs and Ecclesiastes.

WISE SON OF SIRACH.

STRIVE for the truth unto death, and the Lord shall fight for thee.—Be not hasty in thy tongue, and in thy deeds slack and remiss.—Be not as a lion in thy house; nor frantic among thy servants.—Let not thine hand be stretched out to receive, and shut when thou shouldest repay.—Be in peace with many; nevertheless have but one counsellor of a thousand.—Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave.—Let thy talk be with the wise; and all thy communication in the law of the Most High.—Whether he be rich, noble, or poor, their glory is the fear of the Lord.—Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord.

Blame not before them hast examined the truth; understand first, and then rebuke.—Answer not before thou hast heard the cause; neither interrupt men in the midst of their talk.—Prosperity and adversity, life and death, poverty and riches, come of the Lord.—Wisdom, knowledge, and understanding of the law, are of the Lord; love, and the way of good works, are from him.—Marvel not at the works of sinners, but take in the Lord, and abide in thy labour; for it is an easy tanger the fight of the Lord, on the sudden to make a poor man rich.—A friend cannot be known in profession.

perity;

perity; and an enemy cannot be hidden in adverfity.—Love the Lord all thy life, and call upon him for thy falvation.— A labouring man that is given to drunkenness shall not be rich; and he that contemneth small things shall fall by little and little.

If thou hast heard a word let it die with thee, and be bold, it will not burst thee.—He that hath small understanding, and seareth God, is better than one that hath much wisdom, and transgresset the law of the Most High.—A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.—Admonish a friend, it may be he hath not done it; and if he have done it, that he do it no more.—Admonish thy friend, it may be he hath not said it; and if he have, that he speak it not again.—Admonish a friend, for many times it is a slander; and believe not every tale.

A fool lifteth up his voice with laughter; but a wife man doth scarce smile a little.—A fool will peep in at the door into the house; but he that is well nurtured will stand without.—It is the rudeness of a man to hearken at the door; but a wife man will be grieved with the disgrace.—A man that breaketh wedlock, saying thus in his heart, Who seeth me? I am compassed about with darkness, the walls cover me, and nobody seeth me; what need I to sear? the Most High will not remember my sins. Such a man only seareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

There is nothing better than the fear of the Lord; and there is nothing fweeter than to take heed unto the commandments of the Lord.—It is a great glory to follow the Lord; and to be received of him is long life.—Oh, how great is he that findeth wildom! Yet there is none above him that feareth the Lord.—Give me any plague but the plague of the heat; and any wickedness but the wickedness of a woman.—I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.—All wickedness is but little to the wickedness of a woman; let the portion of a sinner fall

upon her.

Bleffed is the man that hath a virtuous wife, for the number of his days shall be double.—A virtuous woman rejoiceth her husband; and he shall fulfil the years of his life in peace.—A good wife is a good portion, which shall be given in the portion of them that fear the Lord.—A filent and loving woman is a gift of the Lord; and there is nothing

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fo much worth as a mind well inftructed .- A woman that honoureth her hufband shall be judged wife of all; but she that dishonoureth him in her pride, shall be counted ungod-

ly of all.

Better is the poor, being found and ftrong of conftitution; than a rich man that is afflicted in his body.-Health and a good flate of body are above all gold; and a flrong body above infinite wealth .- There are no riches above a found body; and no joy above the joy of the heart .- Sound fleep cometh of moderate eating; he rifeth early, and his wits are with him; but the pain of watching, and the pangs of the belly, are with an infatiable man. Shew not thy valiantnels in wine; for wine hath destroyed many .- Wine measurably drunk, and in feason, bringeth gladness of the heart, and cheerfulness of the mind: but wine drunken with excess, maketh bitterness of the mind, with brawling and quarrel-

Give not thy fon and wife, thy brother and friend, power over thee while thou livest; and give not thy goods to another, lest it repent thee, and thou entreat for the fame again .- As long as thou liveft, and haft breath in thee, give not thyself over to any: for it is better that thy children should feek to thee, than thou shouldest stand to their courtfey.-The eyes of the Lord are upon them that love him; he is their mighty protection and firong stay, a defence from heat, and a cover from the fun at noon; a preservation from flumbling, and an help from falling: he raifeth up the foul and lighteneth the eyes; he giveth health, life, and bleffing. The Most High is not pleased with the offerings of the wicked; neither is he pacified for fin by the multitude of

He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing? So it is with a man that falteth for his fins, and goeth again, and doeth the fame; who will hear his prayer? Or what does his humbling profit him?-He that keepeth the law bringeth offerings enough. He that taketh heed to the commandment offereth a peace-offering. He that requiteth a good turn offereth fine flour; and he that giveth alms facrificeth praife. To depart from wickedness is a thing pleasing to the Lord; and to forfake unrighteoufness is a propitiation. Give to the Most High according as he hath enriched thee; and as thou haft gotten, give with a cheerful eye: for the Lord recompenseth, and will give thee seven times as much.

He that ferveth the Lord shall be accepted with favour; and his prayer shall reach unto the clouds.—Mercy is seafonable in the time of affliction; as clouds of rain in the time of drought.—The Lord hath created medicines out of the earth; and he that is wife will not abhor them.—My son, in thy sickness be not negligent; but pray unto the Lord, and he will make thee whole.—Woe be unto you, ungodly men, who have forfaken the law of the Most High God! for, if ye encrease, it shall be to your destruction.

When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never

go far enough.

O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions; unto the man that hath nothing to vex him, and that hath prosperity in all things,

yea, unto him that is yet able to receive meat!

O death, acceptable is thy fentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things; and to him that despaireth, and hath lost patience!

Ecclesiassicus.

The Renoven of Wisdom.

DOTH not wisdom cry, and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the fons of man. O ye fimple, understand wildom; and ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not filver; and knowledge, rather than choice gold. For wifdom is better than rubies; and all the things that may be defired are not to be compared to it. I wildom dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil; pride and arrogancy, and the evil way, and the froward mouth, do I hate. Counfel is mine, and found wifdom: I am understanding; I have ftrength.

strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and those that feek me early shall find me. Riches and honour are with me; yea, durable riches and righteoufnefs. My fruit is better than gold, yea, than fine gold; and my revenue than choice filver. I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love me to inherit substance: and I will fill their treasures. The Lord possessed me in the beginning of his way, before his works of old. I was fet up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth: when there were no fountains abounding with water. Before the mountains were fettled; before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he fet a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the fea his decree. that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the fons of men. Now, therefore, hearken unto me, O ye children: for bleffed are they that keep my ways. Hear inftruction, and be wife, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For wholo findeth me, findeth life, and shall obtain favour of the Lord. But he that finneth against me, wrongeth his own foul: all they that hate me love death.

Proverbs 8.

The Complaint and Reproof of Wisdom.

WISDOM crieth without; she uttereth her voice in the streets. She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, faying, how long, ye simple ones, will ye love simplicity; and the scorners delight in their scorning, and sools hate knowledge? Turn you at my reproof; behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have firetched

firetched out my hand, and no man regarded; but ye have fet at nought all my counfel, and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as defolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not chuse the fear of the Lord. They would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall flay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me, shall dwell safely, and shall be quiet Proverbs 1. 20-33. from fear of evil.

The Praise of Wisdom.

WISDOM shall praise herself, and shall glory in the midst of her people. In the congregation of the Most High shall she open her mouth, and triumph before his power. I came out of the mouth of the Most High, and covered the earth as a cloud. I dwelt in high places, and my throne is in a cloudy pillar. I alone compassed the circuit of heaven, and walked in the bottom of the deep. In the waves of the fea, and in all the earth, and in every people, and nation, I got a possession. With all these I sought rest: and in whose inheritance shall I abide? So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Ifrael. He created me from the beginning before the world, and I shall never fail. In the holy tabernacie I ferved before him: and fo was I established in Sion. Likewise in the beloved city he gave me rest, and in Jerufalem was my power. And I took root in an honourable people, even in the portion of the Lord's inheritance. I was exalted like a cedar in Libanus, and as a cyprels-tree upon the mountains of Hermon. I was exalted like a palmtree in Engaddi, and as a rofe-plant in Jericho, as a fair olive-tree in a pleafant field, and grew up as a plane-tree by the water. I gave a fweet finell like cinnamon and afpalathus, and I yielded a pleafant odour like the best myrrh, as galbanum, and onyx, and tweet florax, and as the fume of trankincense in the tabernacle. As the turpentine-tree I ftretched

firetched out my branches, and my branches are the branches of honour and grace. As the vine brought I forth pleafant favour, and my flowers are the fruit of honour and riches. I am the mother of fair love, and fear, and knowledge, and holy hope; I therefore being eternal, am given to all my children which are named of him. Come unto me, all ye that be defirous of me, and fill yourselves with my fruits. For my memorial is fweeter than honey, and mine inheritance than the honey-comb. They that eat me shall yet be hungry, and they that drink me shall yet be thirsty. He that obeyeth me shall never be confounded, and they that work by me shall not do amis. All these things are the book of the covenant of the most high God, even the law which Mofes commanded for an heritage unto the congregations of Jacob. Faint not to be strong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and besides him there is no other Saviour. He filleth all things with his wildom, as Philon, and as Tigris in the time of the new fruits. He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest. He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage. The first man knew her not perfectly: no more shall the last find her out. For her thoughts are more than the fea, and her counfels profounder than the great deep. I also came out as a brook from a river, and as a conduit into a garden. I faid, I will water my best garden, and will water abundantly my garden-bed: and lo, my brook became a river, and my river became a fea. I will yet make doctrine to shine as the morning, and will fend forth her light afar off. I will yet pour out doctrine as prophecy, and leave it to all ages for ever. Behold, that I have not laboured for myself only, but for all them that seek wisdom.

Ecclesiasticus 24.

Earnest seekers of wisdom shall find.

MY fon, if thou wilt receive my words, and hide my commandments with thee; fo that thou incline thine ear unto wildom, and apply thine heart to understanding; yea, if thou criest after knowledge, and listest up thy voice for understanding; if thou seekest her as filver, and fearchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord Vol. III.

giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up found wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

Proverbs 2. 1—9.

Happiness of finding wisdom.

HAPPY is the man that findeth wisdom, and the man that getteth understanding. For the merchandize of it is better than the merchandize of filver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her lest hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

Proverbs 2. 13—18.

Advice to husbands.

DRINK waters out of thine own ciftern, and running waters out of thine own well. Let thy fountains be difperfed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers with thee. Let thy fountain be blessed: and rejoice with the wise of thy youth. Let her be as the loving hind, and pleasant roe: let her breass satisfy thee at all times, and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? For the ways of man are before the eyes of the Lord, and he pondereth all his goings.

Proverbs 5. 15—21.

Reproof of the fluggard.

GO to the ant, thou fluggard; confider her ways and be wife; which having no guide, overfeer, or ruler, provideth her meat in the fummer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little flumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man.

Proverbs 6. 6-11.

Mischiefs of whoredom.

MY fon, keep thy father's commandment, and forfake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goeff it thall lead thee; when thou fleepest it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: to keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman a man is brought to a piece of bread: and the adultress will hunt for the precious life. Can a man take fire in his boform, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife; who foever toucheth her shall not be innocent. Men do not delpife a thief if he fteal to fatisfy his foul when he is hungry; but if he be found, he shall restore seven fold, he shall give all the substance of his house: but whoso committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own foul. A wound and dishonour shall he get; and his reproach shall not be wiped away. For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ranfom; neither will he rest content, though thou givest many gifts. Proverbs 6. 20-35.

Character of a whore.

A FOOLISH woman is clamorous: she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go eight on their ways: whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell.

Proverbs 9. 13—18.

A useful caution to young men.

MY fon, keep my words, and lay up my commandments with thee. Keep my commandments, and live, and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. Say unto wifdom;

thou art my fifter, and call understanding thy kinswoman: That they may keep thee from the strange woman, from the flranger which flattereth with her words. For at the window of my house I looked through my casement, and beheld among the simple ones, I discerned among the youths a young man void of understanding, passing through the street near her corner: and he went the way to her house, in the twilight, in the evening, in the black and dark night: and behold, there met him a woman with the attire of an harlot, and fubtil of heart. She is loud and flubborn; her feet abide not in her house: now is she without, now in the streets, and lieth in wait at every corner. So she caught him, and kiffed him, and with an impudent face faid unto him, I have peace offerings with me; this day have I payed my vows. Therefore came I forth to meet thee, diligently to feek thy face, and I have found thee. I have decked my bed with coverings of tapeftry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come let us take our fill of love until the morning; let us folace ourfelves with loves. For the good man is not at home, he is gone a long journey: he hath taken a bag of money with him, and will come home at the day appointed. With her much fair speech the caused him to yield, with the flattering of her lips she forced him. He goeth after her ftraightway, as an ox goeth to the flaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hafteth to the fnare, and knoweth not that it is for his life. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not aftray in her paths. For she hath cast down many wounded: year, many strong men have been slain by her. Her house is the way to hell, Proverbs 7. going down to the chambers of death.

A caution to the drunkard.

WHO hath woe? who hath forrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine, they that go to feek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a ferpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things.

Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick: they have beaten me, and I selt it not: when shall I awake? I will seek it yet again.

Proverbs 23. 29—35.

A caution to the slothful.

I WENT by the field of the flothful: and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man.

Proverbs 24. 30-34.

Description and praise of a good wife.

WHO can find a virtuous woman? for her price is far above rubies. The heart of her hufband doth fafely trust in her, fo that he shall have no need of spoil. She will do him good and not evil all the days of her life. She feeketh wool and flax, and worketh willingly with her hands. She is like the merchants' flips: she bringeth her food from afar. She rifeth also while it is yet night, and giveth meat to her houshold, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandile is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distass. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her houshold: for all her houshold are clothed with fcarlet. She maketh herfelf coverings of tapeftry: her clothing is filk and purple. Her husband is known in the gates, when he fitteth among the elders of the land. She maketh fine linen, and felleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing: and she shall rejoice in time to come. She openeth her mouth with wifdom; and in her tongue is the law of kindness. She looketh well to the ways of her houshold, and eateth not the bread B 3

of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her: many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.

Proverbs 31. 10-31.

Solomon's pursuits and confession.

I THE Preacher was king over Ifrael in Jerusalem. And I gave my heart to feek and fearch out by wifdom concerning all things that are done under heaven: this fore travail hath God given to the fons of man to be exercised therewith. I have feen all the works that are done under the fun: and behold, all is vanity and vexation of spirit. That which is crooked cannot be made fireight: and that which is wanting cannot be numbered. I communed with mine own heart, faying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wildom is much grief: and he that increafeth knowledge increafeth forrow. Ecclesiastes 1. 12-18.

I faid in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and behold this also is vanity. I faid of laughter, it is mad: and of mirth, what doeth it? I fought in mine heart to give myself unto wine, yet acquainting mine heart with wifdom and to lay hold on folly, till I might fee what was that good for the fons of men, which they shall do under the heaven all the days of. their life. I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me fervants and maidens, and had fervants born in my house; also I had great possessions of great and small cattle, above all that were in Jerufalem before me: I gathered me-alfo filver and gold, and the peculiar treafure of kings and of the provinces: I gat me men fingers and women fingers, and the delights of the fons of men, as mufical inftruments: and that of all forts. So I was great, and increafed more than all that were before me in Jerufalem: also

my wisdom remained with me. And whatsoever mine eyes desired, I kept not from them; I withheld not my heart from any joy: for my heart rejoiced in all my labour, and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all was vanity and vexation of spirit, and there was no profit under the sun.

Ecclesiastes 2. 1-11.

Wisdom is better than strength.

THIS wisdom have I seen also under the sun, and it seemed great unto me: there was a little city, and sew men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was sound in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard. The words of wise men are heard in quiet, more than the cry of him that ruleth among fools. Wisdom is better than weapons of war: but one sinner destroyeth much good.

Ecclesses 9. 13—18.

Description of old age.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt fay, I have no pleasure in them; while the fun, or the light, or the moon, or the ftars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease; because they are few, and those that look out of the windows be darkened; and the doors shall be shut in the streets, when the found of the grinding is low, and he shall rife up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be asraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grashopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall

the dust return to the earth as it was; and the spirit shall return unto God who gave it.

Ecclesiasses 12. 1—7.

Difference between human and divine trust.

THUS faith the Lord, Curfed be the man that trusteth in man, and maketh sless arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a falt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is: for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river; and shall not see when heat cometh; but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

Jeremiah 17. 5—8.

Consequence of observing or not observing the fabbath.

THUS faid the Lord unto me; Go and fland in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates. Thus faith the Lord, Take heed to yourselves, and bear no burden on the fabbath-day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the fabbath-day, neither do ye any work, but hallow ye the fabbath-day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, faith the Lord, to bring in no burden through the gates of this city on the fabbath-day, but hallow the fabbath-day, to do no work therein; then shall there enter into the gates of this city kings and princes fitting upon the throne of David, riding in chariots and on horles, they, and their princes, the men of Judah, and the inhabitants of Jerufalem. and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerufalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the fouth, bringing burnt-offerings, and facrifices, and meat-offerings, and incenfe,

cense, and bringing facrifices of praise unto the house of the Lord. But if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day: then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

Jeremiah 17. 19—27.

The faints crowned by the Redeemer.

I ESDRAS faw upon the mount Sion a great people, whom I could not number, and they all praifed the Lord with fongs: and in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he fet crowns, and was more exalted; which I marvelled at greatly. So I asked the angel, and faid, Sir, what are these? He answered, and faid unto me, These be they that have put off the mortal clothing. and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms. Then faid I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands? So he answered, and faid unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord. Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the 2 Esdras 2. 42-48. Lord thy God thou halt feen.

False reasonings of wicked men.

FOR the ungodly faid, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave. For we are born at all adventure: and we shall be hereafter, as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart: which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air, and our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist that is driven away with the beams of the sun, and overcome with the heat thereof. For our time is a very

very shadow that passeth away: and after our end, there is no returning: for it is fast sealed, so that no man cometh again. Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth. Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us. Let us crown ourselves with rose-buds before they be withered. Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this. Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged. Let our strength be the law of justice; for that which is feeble is found to be nothing worth. Therefore let us lie in wait for the righteous: because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education. He professeth to have the knowledge of God: and he calleth himself the child of the Lord. He was made to reprove our thoughts. He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion. We are escemed of him as counterseits: he abstaineth from our ways as from filthiness: he promounceth the end of the just to be blessed, and maketh his boaft that God is his father. Let us fee if his words be true: and let us prove what shall happen in the end of him. For if the just man be the fon of God, he will help him, and deliver him from the hand of his enemies. Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience. Let us condemn him with a shameful death: for by his own faying he shall be respected. Such things they did imagine, and were deceived: for their own wickedness hath blinded them. As for the mysteries of God, they knew them not: neither hoped they for the wages of righteoufness: nor discerned a reward for blameless fouls. For God created man to be immortal, and made him to be an image of his own eternity. Neverthelefs, through envy of the devil came death into the world: and they that do hold of his side do find it. Wisdom 2. 1-24.

Privileges of good men.

BUT the fouls of the righteous are in the hand of God, and there shall no torment touch them. In the fight of the unwife they seemed to die: and their departure is taken for misery,

misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the fight of men: yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt-offering, and in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in him shall understand the truth: and such as be saithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect. Wisdom 3. 1—9.

True honour.

THOUGH the righteous be prevented with death; yet shall he be in rest. For honourable age is not that which standeth in length of time, nor that is measured by number of years: but wisdom is the gray hair unto men, and an unspotted life is old age.

Wisdom 4. 7—9.

The assonishment of the wicked when they perceive their grievous mistake.

THEN shall the righteous man stand in great boldness, before the face of fuch as have afflicted him, and made no account of his labours. When they fee it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting, and groaning for anguish of spirit, shall say within themselves, This was he whom we had fometimes in derifion, and a proverb of reproach. fools accounted his life madness; and his end to be without honour. How is he numbered among the children of God, and his lot is among the faints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deferts, where there lay no way: but as for the way of the Lord, we have not known it. What hath pride profited us? or what good hath riches with our vaunting brought us? All those things are passed away like a shadow, and as a post that hasteth by; And as a ship that passeth over the waves of the water,

which when it is gone by, the trace thereof cannot be found, neither the path-way of the keel in the waves; or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no fign where she went is to be found; or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, fo that a man cannot know where it went through. Even fo we, in like manner, as foon as we were born, began to draw to our end and had no fign of virtue to shew; but were consumed in our own wickedness. For the hope of 'the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the florm; like as the fmoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day. But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them. He shall take to him his jealoufy for compleat armour, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breast-plate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His fevere wrath shall he sharpen for a fword, and the world shall fight with him against the unwife. Then shall the right-aiming thunderbolts go abroad, and from the clouds as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone-bow. and the water of the fea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall fland up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

Wifdom 5.

The fervants of God must look for trouble.

MY fon, if thou come to ferve the Lord, prepare thy foul for temptation. Set thy heart aright, and conftantly endure, and make not hafte in time of trouble. Cleave unto him, and depart not away, that thou mayeft be encreased at thy last end. Whatsoever is brought upon thee, take chearfully,

fully, and be patient when thou art changed to a low estate. For gold is tried in the fire; and acceptable men in the furnace of advertity. Believe in him, and he will help thee. order thy way aright, and trust in him. Ye that fear the Lord, wait for his mercy, and go not afide left ye fall. Ye that fear the Lord, believe him, and your reward shall not fail. Ye that fear the Lord, hope for good, and for everlafting joy and mercy. Look at the generations of old, and fee: did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forfaken? or whom did he ever despise, that called upon him? For the Lord is full of compassion and mercy, long-fussering, and very pitiful, and forgiveth fins, and faveth in time of affliction. Woe be to fearful hearts, and faint hands, and the finner that goeth two ways! Woe unto him that is faint-hearted! for he believeth not, therefore shall he not be defended. Woc unto you that have loft patience! and what will ye do when the Lord shall visit you? They that fear the Lord, will not disobey his word; and they that love him, will keep his ways. They that fear the Lord, will feek that which is well-pleating unto him; and they that love him, shall be filled with the law. They that fear the Lord, will prepare their hearts, and humble their fouls in his fight, faying, We will fall into the hands of the Lord, and not into the hands of men; for as his majesty is, so is his mercy. Ecclesiallicus 2. 1—18.

Advice to children.

HEAR-me your father, O children, and do thereafter, that ye may be fafe. For the Lord both given the father honour over the children, and hath confirmed the authority of the mother over the fons. Whofo honoureth his father, maketh an atonement for his fins. And he that honoureth his mother, is as one that layeth up treasure. Whoso honoureth his father, shall have joy of his own children, and when he maketh his prayer, he shall be heard. He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother. He that feareth the Lord, will honour his father, and will do fervice unto his parents, as to his masters. Honour thy father and mother, both in word and deed, that a bleffing may come upon thee from them. For the bleffing of the father establisheth the houses of children, but the curse of the mother rooteth out foundations. Glory not in the difhonour honour of thy father, for thy father's difhonour is no glory unto thee. For the glory of a man, is from the honour of his father; and a mother in difhonour, is a reproach unto the children. My fon, help thy father in his age, and grieve him not as long as he liveth. And if his understanding fail, have patience with him, and despise him not when thou art in thy full strength. For the relieving of thy father shall not be forgotten: and instead of sins, it shall be added to build thee up. In the day of thine affliction it shall be remembered; thy sins also shall melt away as the ice in the fair warm weather. He that forsaketh his father, is as a blasphemer, and he that angreth his mother, is cursed of God.

Ecclesialicus 3. 1—16.

We must go on in our business with patience.

MY fon, go on with thy business in meekness, so shalt thou be beloved of him that is approved. The greater thou art, the more humble thyself, and thou shalt find favour before the Lord. Many are in high place, and of renown: but mysteries are revealed unto the meek. For the power of the Lord is great, and he is honoured of the lowly. Seek not out the things that are too hard for thee, neither search the things that are above thy strength. But what is commanded thee think thereupon with reverence: for it is not needful for thee to see with thine eyes the things that are in secret. Be not curious in unnecessary matters: for more things are shewed unto thee, than men understand. For many are deceived by their own vain opinion, and an evil suspicion hath overthrown their judgment.

Ecclesiaslieus. 3. 17-24.

Directions how to behave to the poor.

MY fon, defraud not the poor of his living, and make not the needy eyes to wait long. Make not an hungry foul forrowful; neither provoke a man in his diffres. Add not more trouble to an heart that is vexed; and defer not to give to him that is in need. Reject not the fupplication of the afflicted; neither turn away thy face from a poor man. Turn not away thine eye from the needy, and give him none occasion to curse thee: For if he curse thee in the bitterness of his foul, his prayer shall be heard of him that made him. Get thyself the love of the congregation, and bow

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thy head to a great man. Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness. Deliver him that suffereth wrong, from the hand of the oppressor: and be not faint-hearted when thou sittest in judgment. Be as a father unto the fatherless, and instead of an husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth,

Ecclesialicus 4. 1—10.

We must not presume on riches, strength, or the mercy of God.

SET not thy heart upon thy goods; and fay not I have enough for my life. Follow not thine own mind, and thy firength to walk in the ways of thy heart: And fay not, who shall controul me for my works? for the Lord will furely revenge thy pride. Say not, I have finned, and what harm hath happened unto me? for the Lord is long-fuffering, he will in no wife let thee go. Concerning propitiation, be not without fear to add fin unto fin: And fay not, His mercy is great; he will be pacified for the multitude of my fins; for mercy and wrath come from him, and his indignation resteth upon sinners. Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thous shall be destroyed, and perish in the day of vengeance. Set not thine heart upon goods unjustly gotten, for they shall not profit thee in the day of calamity.

Ecclesiaslicus 5. 1—8.

Directions how to chuse a friend.

SWEET language will multiply friends: and a fair speaking tongue will increase kind greetings. Be in peace with many: nevertheless have but one counsellor of a thousand. It thou wouldest get a friend, prove him first, and be not hasty to credit him. For some man is a friend for his own occasion, and will not abide in the day of thy trouble. And there is a friend, who, being turned to enmity and strife, will discover thy reproach. Again, some friend is a companion at the table, and will not continue in the day of thy affliction. But in thy prosperity he will be as thyself, and will be against thee, and will hide himself from thy face. A faithful friend is a strong desence: and he that hath sound

fuch an one hath found a treasure. Nothing doth countervail a faithful friend, and his excellency is invaluable. A faithful friend is the medicine of life; and they that fear the Lord shall find him. Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

Ecclesiasicus 6. 5—12, 14—17.

Advice to young men.

MY fon, gather instruction from thy youth up: fo shalt thou find wildom till thine old age. Come unto her as one that ploweth and foweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou fhalt eat of her fruits right foon. She is very unpleafant to the unlearned: he that is without understanding will not remain with her. She will lie upon him, as a mighty stone of trial; and he will cast her from him ere it be long. For wisdom is according to her name, and she is not manifest unto many. Give ear, my fon, receive my advice, and refuse not my counsel, and put thy feet into her fetters, and thy neck into her chain. Bow down thy shoulder, and bear her, and be not grieved with her bonds. Come unto her with thy whole heart, and keep her ways with all thy power. Search and feek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go. For at the last thou shalt find her rest, and that shall be turned to thy joy. Then shall her fetters be a strong defence for thee, and her chains a robe of glory: For there is a golden ornament upon her, and her bands are purple lace. Thou shalt put her on as a robe of honour: and shalt put her about thee as a crown of joy. My fon, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent. If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wife. Stand in the multitude of the elders, and cleave unto him that is wife. Be willing to hear every godly discourse, and let not the parables of understanding escape thee. And if thou feest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door. Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he shall establish thine heart, and give thee wildom at thine own defire.

Ecclesiasticus 6. 12-37.

. Advice to persons of every rank and condition in life.

DO no evil, fo shall no harm come unto thee. Depart from the unjust, and iniquity shall turn away from thee. My fon, fow not upon the furrows of unrighteoufnels, and thou shalt not reap them seven-fold. Seek not of the Lord pre-eminence, neither of the king the feat of honour. Justify not thyfelf before the Lord, and boast not of thy wisdom before the king. Seek not to be judge, being not able to take away iniquity, left at any time thou fear the person of the mighty, and lay a flumbling-block in the way of thy uprightnels. Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people. Bind not one fin upon another, for in one thou shalt not be unpunished. Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it. Be not faint hearted when thou makest thy prayer, and neglect not to give alms. Laugh no man to fcorn in the bitterness of his foul: for there is one which humbleth and exalteth. Devise not a lie against thy brother: neither do the like to thy friend. Use not to make any manner of lie: for the custom thereof is not good. Use not many words in a multitude of elders, and make not much babbling when thou prayest. Hate not laborious work, neither husbandry, which the Most High hath ordained. Number not thyself among the multitude of finners, but remember that wrath will not tarry long. Humble thy foul greatly: for the vengeance of the ungodly is fire and worms. Change not a friend for any good by no means: neither a faithful brother for the gold of Ophir. Forego not a wife and good woman, for her grace is above gold. Whereas thy fervant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee. Let thy foul love a good fervant, and defraud him not of liberty. Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee. Hast thou children? instruct them, and bow down their neck from their youth. Hast thou daughters? have a care of their body, and shew not thyself chearful towards them. Marry thy daughter, and fo shalt thou have performed a weighty matter: but give her to a man of understanding. Hast thou a wife after thy mind? forfake her not: but give not thyself over to a light woman. Honour thy father with they whole heart, and forget not the forrows of thy mother. Remember that thou wast begot of them, and how canst thou recompense them Vol. III. the the things that they have done for thee? Fear the Lord with all thy foul, and reverence his priefts. Love him that made thee with all thy firength, and forfake not his minifters. Fear the Lord, and honour the prieft: and give him his portion, as it is commanded thee; the first-fruits, and the trespass-offering, and the gift of the shoulders, and the facrifice of fanctification, and the first-fruits of the holy things. And firetch thine hand unto the poor, that thy blessing may be persected. A gift hath grace in the fight of every man living, and for the dead detain it not. Fail not to be with them that weep, and mourn with them that mourn. Be not flow to visit the fick: for that shall make thee to be beloved. Whatsoever thou takest in hand, re-

member the end, and thou shalt never do amiss.

Strive not with a mighty man, left thou fall into his hands. Be not at variance with a rich man, left he overweigh thee: for gold hath destroyed many, and perverted the hearts of kings. Strive not with a man that is full of tongue, and heap not wood upon his fire. Jest not with a rude man, lest thy ancestors be difgraced. Reproach not a man that turneth from fin, but remember that we are all worthy of punithment. Dishonour not a man in his old age; for even some of us wax old. Rejoice not over thy greatest enemy being dead, but remember that we die all. Despise not the difcourse of the wife, but acquaint thyself with their proverbs; for of them thou shalt learn instruction, and how to serve great men with eafe. Miss not the discourse of the elders; for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth. Kindle not the coals of a finner, left thou be burnt with the flame of his fire. Rife not up [in anger] at the prefence of an injurious person, lest he lie in wait to entrap thee in thy words. Lend not unto him that is mightier than thyfelf; for if thou lendest him, count it but lost. Be not surety above thy power; for if thou be furety, take care to pay it. Go not to law with a judge, for they will judge for him according to his honour. Travel not by the way with a hold fellow, lest he become grievous unto thee; for he will do according to his own will, and thou shalt perish with him through his folly. Strive not with an angry man, and go not with him into a folitary place; for blood is as nothing in his fight, and where there is no help, he will overthrow thee. Confult not with a fool, for he cannot keep counsel. Do no fecret thing before a ftranger, for thou knowest not what

what he may bring forth. Open not thine heart to every

man, lest he requite thee with a shrewd turn.

Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself. Give not thy soul unto a woman, to fet her foot upon thy fubstance. Meet not with an harlot, left thou fall into her fuares. Use not much the company of a woman that is a finger, lest thou be taken with her attempts. Gaze not on a maid, that thou fall not by those things that are precious in her. Give not thy foul unto harlots, that thou lofe not thine inheritance. Look not round about thee in the streets of the city, neither wander thou in the folitary places thereof. Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire. Sit not at all with another man's wife, nor fit down with her in thine arms, and fpend not thy money with her at the wine; left thine heart incline unto her, and fo through thy defire thou fall into destruction. Forfake not an old friend, for the new is not comparable to him; for a new friend is as new wine; when it is old, thou shalt drink it with pleasure. Envy not the glory of a finner; for thou knowest not what shall be his end. Delight not in the thing that the ungodly have pleafure in; but remember they shall not go unpunished Ecclesiasticus 7, 8 and 9 chap. to 12th verse. unto their grave.

We ought not to trust an enemy.

NEVER trust thine enemy: for like as iron rusteth, fo is his wickedness. Though he humbleth himself and go crouching, yet take good heed, and beware of him, and thou shalt be unto him, as if thou hadst wiped a lookingglass, and thou shalt know that his rust hath not been altogether wiped away. Set him not by thee, lest, when he hath overthrown thee, he fland up in thy place; neither let him fit at thy right hand, left he feek to take thy feat, and thou at the last remember my words, and be pricked therewith. Who will pity a charmer that is bitten with a ferpent, or any fuch as come nigh wild beafts? So one that goeth to a finner, and is defiled with him in his fins, who will pity? For a while he will abide with thee, but if thou begin to fall, he will not tarry. An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be fatisfied with blood. If adversity come upon thee, thou shalt find him there first, and though he pretend to help thee, yet shall he undermine thee. He will shake his head and clap his hands, and whisper much, and change his countenance.

Ecclesiaficus 12. 10—18.

Directions for the choice of a companion.

HE that toucheth pitch, shall be defiled therewith, and he that hath fellowship with a proud man, shall be like unto him. Burden not thyfelf above thy power, while thou livest, and have no fellowship with one that is mightier and richer than thyself. For how agree the kettle and the earthen pot together? for if the one be fmitten against the other, it fliall be broken. The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must intreat also. If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee. If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be forry for it. If he have need of thee, he will deceive thee, and fmile upon thee, and put thee in hope; he will speak thee fair, and fay, What wantest thou? And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to fcorn: afterward when he feeth thee, he will for lake thee, and shake his head at thee. Beware that thou be not deceived, and brought down in thy jollity. If thou be invited of a mighty man, withdraw thyfelf, and fo much the more will he invite thee. Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten. Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and fmiling upon thee will get out thy fecrets: but cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison. Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep. Love the Lord all thy life, and call upon him for thy falvation.

Ecclesiasticus 13. 1-14.

Like cleaveth to like.

EVERY beaft loveth his like, and every man loveth his neighbour. All flesh conforteth according to kind, and a

man will cleave to his like. What fellowship hath the wolf with the lamb? fo the finner with the godly. What agreement is there between the hyena and a dog? and what peace betwixt the rich and the poor? As the wild als is the lion's prey in the wilderness, so the rich eat up the poor. As the proud hate humility: fo doth the rich abhor the poor. A rich man beginning to fall, is held up of his friends: but a poor man being down, is thrust also away by his friends. When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man flipt, and yet they rebuked him too; he spake wisely, and could have no place. When a rich man speaketh, every man holdeth his tongue, and look, what he faith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him. Ecclesiaslicus 13. 15-23.

Abuse of liberty the cause of damnation.

SAY not thou, it is through the Lord that I fellaway: for thou oughtest not to do the things that he hateth. Say not thou, He hath caused me to err: for he hath no need of the finful man. The Lord hateth all abomination; and they that fear God love it not. He himself made man from the beginning, and left him in the hand of his counsel; if thou wilt, to keep the commandments, and to perform acceptable faithfulness. He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt. Before man is life and death, and whether him liketh shall be given him. For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things; and his eyes are upon them that fear him, and he knoweth every work of man. He hath commanded no man to do wickedly, neither hath Ecclesiaslicus 15. 11-20. he given any man licence to fin.

The ungodly are sure to be miserable.

AND if there be one stiff-necked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive, and to pour out displeafure. As his mercy is great, so is his correction also: he judgeth a man according to his works. The sinner shall not escape with his spoils; and the patience of the godly shall not be frustrate. Make way for every work of mercy:

C 3

for every man shall find according to his works. The Lord hardeneth Pharaoh, that he should not know him; that his powerful works might be known to the world. His mercy is manifest to every creature, and he hath separated his light from the darkness, with an adamant. Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among to many people: for what is my foul among fuch an infinite number of creatures: Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, ihall be moved when he shall visit. The mountains also, and foundations of the earth shall be shaken with trembling, when the Lord looketh upon them. No heart can think upon these things worthily: and who is able to conceive his ways? It is a tempest which no man can see: for the most part of his works are hid. Ecclesiasticus 16. 11-21.

How to give alms.

MY fon, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing. Shall not the dew assuage the heat? so is a word better than a gist. Lo, is not a word better than a gist? but both are with a gracious man. A fool will upbraid churlishly, and a gist of the envious consumeth the eyes. Ecological 18. 15—18.

We must not delay to prepare for death.

LEARN before thou speak, and use physic or ever thou be sick. Before judgment examine thyself; and in the day of visitation thou shalt find mercy. Humble thyself before thou be sick, and in the time of sins shew repentance. Let nothing hinder thee to pay thy vow in due time, and deter not until death to be justified. Before thou prayest, prepare thyself; and be not as one that tempteth the Lord. Think upon the wrath that shall be at the end, and the time of vengeance when he shall turn away his sace.

Ecclesiasticus 18. 19-24.

Admonition to swearers.

ACCUSTOM not thy mouth to swearing: neither use thyself to the naming of the Holy One. For as a servant that is continually beaten, shall not be without a blue mark:

fo he that fweareth, and nameth God continually, shall not be faultless. A man that useth much swearing, shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence; and if he swear in vain, he shall not be innocent, but his house shall be full of calamities.

**Ecclesiasticus* 23. 9—11.

Advice to money-lenders.

HE that is merciful, will lend unto his neighbour; and he that strengtheneth his hand, keepeth the commandments. Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due feason. Keep thy word, and deal faithfully with him, and thou thalt always find the thing that is necessary for thee. Many, when a thing was lent for them, reckoned it to be found, and put them to trouble that helped them. Till he hath received, he will kifs a man's hand; and for his neighbour's money he will fpeak fubmiffively: but when he should repay, he will prolong the time, and return words of grief, and complain of the time. If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour, he will pay him difgrace. Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded. Yet have thou patience with a man in poor estate, and delay not to shew him mercy. Help the poor for the commandment's fake, and turn him not away because of his poverty. Lofe thy money for thy brother and thy friend, and let it not rust under a stone to be lost. Lay up thy treasure according to the commandments of the Most High, and it shall bring thee more profit than gold. Shut up alms in thy store-houses: and it shall deliver thee from all affliction. It shall fight for thee against thine enemies, better than a mighty fliield and strong spear. An honest man is furety for his neighbour: but he that is impudent will forfake him. Forget not the friendship of thy furety, for he hath given his life for thee. A linner will overthrow the good estate of his furety: and he that is of an unthankful mind, will leave him in [danger] that delivered him. Suretiship hath undone many of good estate, and shaken them as a wave of the fea: mighty men hath it driven from their houses. houses, so that they wandered among strange nations. A wicked man, transgressing the commandments of the Lord, shall fall into suretiship: and he that undertaketh and followeth other men's business for gain, shall fall into suits. Help thy neighbour according to thy power, and beware that thou thyself fall not into the same. Ecclejiassicus 29. 1—20.

Miscry of being dependent upon others.

BETTER is the life of a poor man in a mean cottage, than delicate fare in another man's house. Be it little or much, hold thee contented, that thou hear not the reproach of thy house. For it is a miserable life to go from house to house: for where thou art a stranger thou darest not open thy mouth. Thou shalt entertain, and feast, and have no thanks: moreover, thou shalt hear bitter words: come, thou stranger, and surnish a table, and feed me of that thou hast ready; give place, thou stranger, to an honourable man, my brother cometh to be lodged, and I have need of mine house. These things are grievous to a man of understanding: the upbraiding of house-room, and reproaching of the lender.

Ecclesiaticus 29. 22—28.

Advice to parents for the management of children.

HE that loveth his fon, causeth him oft to feel the rod, that he may have joy of him in the end. He that chastifeth his fon, shall have joy in him, and shall rejoice of him among his acquaintance. He that teacheth his fon, grieveth the enemy: and before his friends he shall rejoice of him. Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself. While he lived, he saw and rejoiced in him: and when he died, he was not forrowful. He lest behind him an avenger against his enemies, and one that shall requite kindness to his friends. He that maketh too much of his fon, shall bind up his wounds, and his bowels will be troubled at every cry. An horse not broken becometh head-strong: and a child left to himfelf will be wilful. Cocker thy child, and he shall make thee afraid: play with him, and he will bring thee to heavinefs. Laugh not with him, left thou have forrow with him, and left thou gnash thy teeth in the end. Give him no liberty in his youth, and wink not at his follies. Bow down his neck while he is young, and beat

him on the fides while he is a child, left he wax stubborn, and he disobedient unto thee, and so bring forrow to thine heart. Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

Ecclesiasticus 30. 1-13.

Our Saviour's fidelity to his followers.

IF any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

Matthew 16. 24-27.

Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his father, with the holy angels.

Mark 8. 38.

Danger of riches.

GOOD Master what shall I do that I may inherit eternal life? and Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour thy father and mother. And he answered, and said unto him, Mafter, all these have I observed from my youth. Then Jesus beholding him, loved him, and faid unto him, one thing thou lackest: go thy way, sell whatsoever thou haft, and give to the poor; and thou shalt have treasure in heaven; and come, take up the crofs, and follow me. And he was fad at that faying, and went away grieved: for he had great possessions. And Jesus looked round about, and faith unto his disciples, How hardly shall they that have riches enter into the kingdom of God. And the disciples were aftonished at his words. But Jesus answereth again, and faith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a cainel to go through the eye of a needle, than for a

rich man to enter into the kingdom of God. And they were aftonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible. Then Peter began to say unto him, Lo, we have left all, and have followed thec. And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or sather, or mother, or wife, or children, or lands, for my sake and the gospels, but he shall receive an hundred-sold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions; and in the world to come eternal life. But many that are first, shall be last, and the last, first.

Mark 10. 17—31.

Proof of the resurrection.

THE fame day came to him the Sadducees, which fay, that there is no refurrection, and asked him, saying, Master, Moles said, if a man die, having no children, his brother thall marry his wife, and raife up feed unto his brother. Now there were with us feven brethren, and the first, when he had married a wife, deceafed, and having no iffue, left his wife unto his brother: Likewise the second also, and the third, unto the feventh. And last of all, the woman died also: Therefore in the refurrection, whose wife shall she be of the feven? for they all had her. Jefus answered and faid unto them, ye do err, not knowing the fcriptures, nor the power of God. For in the refurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the refurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. Matthew 22. 23-32.

Widow's mite preferred to all the gifts of the affluent.

AND Jefus fat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and faith unto them, Verily I say unto you, that this poor widow hath cast more

in, than all they which have cast into the treasury: for all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living. Mark 12. 41—44.

Penitence and love.

A N D one of the Pharifees defired him that he would eat with him; and he went into the Pharifee's house, and fat down to meat. And behold, a woman in the city which was a finner, when she knew that Jesus sat at meat in the Pharifee's house, brought an alabaster-box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head. and kiffed his feet, and anointed them with the ointment. Now when the Pharifee which had bidden him, faw it, he fpake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him: for the is a finner. And Jefus answering, faid unto him, Simon, I have somewhat to fay unto thee; and he faith, Master, say on. There was a certain creditor which had two debtors: the one owed him five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him most? Simon answered and faid, I fuppose that he to whom he forgave most. he faid unto him, Thou hast rightly judged. And he turned to the woman, and faid unto Simon, Seefl thou this woman? I entered into thine house, thou gavest me no water for my feet: but the hath walhed my feet with tears, and wiped their with the hairs of her head. Thou gavest me no kifs: but this woman, fince the time I came in, hath not ceafed to kifs my feet. My head with oil thou didft not anoint: but this woman hath anointed my feet with ointment. Wherefore I fay unto thee, Her fins, which are many, are forgiven; for the loved much: but to whom little is forgiven, the fame loveth little. And he faid unto her, Thy fins are forgiven. And they that fat at meat with him began to fay within themselves, Who is this that forgiveth fins also? And he laid to the woman, Thy faith hath faved thee, go in peace. St. Luke 7. 36--0.

Human and divine wisdom.

NOW it came to pass, as they went, that he entered into a certain village: and a certain woman, named Martha, received

received him into her house. And she had a sister, called Mary, which also sat Jesus' seet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered, and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

St. Luke 10. 38—42.

Necessity of zeal and dispatch in religion.

THEN faid one unto him, Lord, are there few that be faved? and he faid unto them, Strive to enter in at the strait gate: for many, I fay unto you, will feek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, faying, Lord, Lord, open unto us, and he shall answer and fay unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our ftreets. But he shall fay, I tell you, I know you not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the fouth, and shall fit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last. St. Luke 13. 23-30.

Christians to be humble, and feed and clothe the poor rather than the rich.

AND he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; faying unto them, when thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him; and he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher. Then shalt thou have worthip in the presence of them that sit at meat with thee. For whosever exalteth

himself shall be abased; and he that humbleth himself shall be exalted. When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsimen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee: But when thou makest a seast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

St. Luke 14. 7-14.

Remarkable conversion.

AND Jesus entered and passed through Jericho: and behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he fought to fee Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a fycamore tree, to fee him: for he was to pass that way. And when Jesus came to the place, he looked up and faw him, and faid unto him, Zaccheus, make hafte, and come down: for to-day I must abide at thy house. And he made hafte, and came down, and received him joyfully. when they faw it, they all murmured, faying, That he was gone to be guest with a man that is a finner. And Zaccheus stood, and faid unto the Lord; Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by fulle accusation, I restore him sour fold. And Jefus faid unto him, This day is falvation come to this house, for as much as he also is a son of Abraham. For the Son of man is come to feek and to fave that which was loft.

St. Luke 19. 1-10.

Bodies of Christians temples of the Holy Ghost.

K N O W ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What, know ye not, that he which is joined to an harlot, is one body? for two, saith he, shall be one slesh. But he that is joined unto the Lord is one spirit. Flee fornication: every fin that a man doeth is without the body; but he that committee fornication sinneth against his own body. What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1 Corinthians 6. 15-20.

Christian race.

KNOW ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now, they do it to obtain a corruptible crown. but we an incorruptible. I therefore so run, not as uncertainly; fo fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myfelf should be a caftway. 1 Cerinthians 9. 24-27.

Original glory, humiliation, and exaltation of Christ.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light thineth in darkness; and the darkness comprehended it not. There was a man fent from God, whose name was John: the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was fent to bear witness of that Light. That was the true Light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the fons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the St. John 1. 1-14. Eather) full of grace and truth.

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wildom and spiritual understanding; that ye might walk worthy of the Lord unto all-pleafing, being fruitful in every good work, and ricreafing in the knowledge of God; strengthened with all might

might according to his glorious power, unto all patience and long-fuffering with joyfulness; giving thanks unto the Father, which hatly made us meet to be partakers of the inheritance of the faints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things, and by him all things confift. And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. For it pleased the Father, that in him should all fulness dwell. Colossians 1. 9-19.

Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in sashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should consess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2.5—11.

Institution of baptism.

AND Jefus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them, In the name of the Father, and of the Son, and of the Holy Ghost teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world.

Matthew 28. 18—20.

Institution of the Lord's supper.

AND as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, take,

eat: this is my body. And he took the cup, and gave thanks, and gave it to them, faying, Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives.

Matthew 26. 26—30.

Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also hereses among you, that they which are approved may be made manisest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despite ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not.

Caution against false philosophy.

FOR I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not feen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full affurance of understanding to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I fay, left any man should beguile you with entieing words. For though I be absent in the slesh, yet am I with you in the Spirit, joying and beholding your order, and the stedfassness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thankfgiving. Beware lest any man spoil you through philosophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcifed with the circumcision made without

Book VI.

without hands, in putting off the body of the fins of the flesh by the circumcision of Christ: buried with him in baptilin, wherein also ye are rifen with him through the faith of the operation of God who hath raifed him from the dead. And you, being dead in your fins and the uncircumcifion of your flesh, hath he quickened together with him, having forgiven you all trespasses. Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the fabbath-days: which are a shadow of things to come: but the body is of Christ. Coloffians 2. 1-17.

Refurrection and last judgment.

I would not have you to be ignorant, brethren, concerning them which are afleep, that ye forrow not even as others which have no hope. For if we believe that Jefus died and rofe again, even fo them also which fleep in Jefus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asseep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

But of the times and the feafons, brethren, ye have no meed that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us, who are of Vol. III.

the day, be sober, putting on the breast-plate of saith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath; but to obtain salvation by our Lord Jesus Christ, who died for us; that whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do.

1 Thessalvation faith and love to get the breast place of salvation in the salvation of salvation in the salvation is salvation.

Awful revelation of Jesus Christ.

THE Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his faints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Wherefore also we pray always for you, that our God would count you worthy of this calling, and sulfil all the good pleasure of his goodness, and the work of faith with power. That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

2 Thessallow 1. 7—12.

Character of a minister of the gospel.

THIS is a true faying, if a man defire the office of a bishop, he defireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being listed up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop that be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy

filthy lucre; but a lover of hospitality, a lover of good men, fober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by found doctrine, both to exhort and to convince the gainsayers.

Titus 1. 6-9.

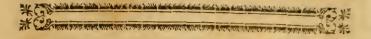
Exhortation to faith and holiness.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteoulness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promifes; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jefus Christ. But he that lacketh thefe things is blind, and cannot fee afar off, and hath forgotten that he was purged from his old fins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for, if ye do these things, ye shall never f.ll: for fo an entrance shall be ministered unto you abundantly into the everlafting kingdom of our Lord and Saviour Jefus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty, for he received from God the Father honour and glory, when there came fuch a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleafed. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this sirst, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2 Peter 1—21.

END OF THE FIRST PART.

PART



PART II.

Proverbial Sayings, and other miscellaneous Discourses, from the ancient Heathens.

Sofiades' Collection of the Precepts of the seven Sophists.

OLLOW God.—Obey the law.—Worship the gods. Reverence thy parents.—Suffer for justice.—Underfland what thou learnest.—Know what thou hearest.—Know thyfelf.—About to marry, chuse opportunity.—Consider mortal things.—When thou art a guest, acknowledge it.—Respect hospitality.—Command thyself.—Relieve thy friends.—Govern thy anger.—Exercise prudence.—Honour providence. -Use not swearing.-Love friendship.-Apply thyself to discipline. - Pursue glory .- Emulate wildom .- Speak well of that which is good.—Disparage none.—Praise virtue.—Do what is just .- Be kind to thy friends .- Practife generosity. -Abstain from evil.-Keep what is thine.-Refrain from what belongs to others.—Speak words of good omen.—Hear all things.—Gratify thy friend.—Nothing too much.—Hufband time.—Regard the future.—Hate injury.—Have refpect to thy fervants.-Inftruct thy children.-If thou haft ought, gratify others.—Fear deceit.—Speak well of all.—Be a lover of wildom.—Judge according to equity.—What thou knowest, do.—Abstain from bloodshed.—With things possible.—Converfe with the wife.—Examine wits.—What thou hast received, restore.—Distrust none.—Make use of art.— Defer not what thou intendest to give.—Esteem benefits.— Envy none.—Guard thyself.—Approve hope.—Hate calumny.—Posses justly.—Reverence the good.—Acknowledge thy judge. - Be moderate in wedlock. - Respect fortune.—Fly engagements for any.—Converse with all.—

Make use of thy like.—Regulate sumptuousness.—Enjoy what thou possesses. - Exercise modesty. - Return benefits. -Pray for prosperity.-Love fortune.-Hearing, see.-Aim at things that may be acquired.—Hate diffention.—Abhor reproach.-Curb thy tongue.-Repel injury.-Determine equally.—Make use of thy wealth.—Examine without corruption.—Blame the present.—Speak knowing.—Use no violence.—Live pleafantly.—Converse mildly.—Go through thy undertakings fearlefs.—Be benign to all.—Confide not in thy children.—Govern thy tongue.—Do well to thyfelf. -Be affable. - Answer seasonably. - Labour with equity. -Do that whereof thou shalt not repent.—When thou hast finned be penitent.—Confine thine eye.—Counfel profitably.—Perfect quickly.—Preferve amity.—Be grateful.— Observe concord.—Declare no secret.—Fear what is more powerful.—Purfue what is profitable.—Wait for opportunity. Dissolve enmities.—Expect age.—Boast not of strength.— Use to speak well.—Fly hatred.—Posses wealth justly.— Forfake not glory.—Hate malice.—Be not weary of learning. Hazard thyfelf prudently.—What thou joyest in, quit not.— Admire oracles.—Love those thou maintainest.—Blame not the abfent.—Reverence thy elders.—Teach those that are younger.—Confide not in wealth.—Stand in awe of thyself. -Begin no injury.-Crown thy ancestors.-Die for thy country.—Oppunge not life.—Deride not the dead.—Condole with the unhappy. - Gratify without damage. - Be not troubled upon every occasion.—Let thy children be by a free woman.—Promise none.—Wrong not the dead.—Suffer as mortal.—Trust not fortune.—Be in childhood modest, in youth temperate, in manhood just, in old age prudent.-Die untroubled. Stanley's History of Philosophy.

EPICTETUS.

A LIFE entangled with fortune refembles a wintry torrent; for it is turbulent, and muddy, and difficult to pass, and violent and noisy, and of short continuance.—A soul, conversant with virtue, resembles a perpetual sountain; for it is clear, and gentle, and potable, and sweet, and communicative, and rich, and harmless, and innocent.—If you would be good, sirst believe that you are bad.—Chastise your passions, that they may not punish you.—As you would not wish to fail in a large, and sinely decorated, and gilded ship, and sink: so neither is it eligible to inhabit a grand and sumptuous house; and be in a storm of passions and cares.

They

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They who have a good constitution of body, support heats and colds: and fo they, who have a right conflitution of foul, bear the attacks of anger, and grief, and immoderate joy, and the other passions.—As it is better to lie straitened for room upon a little couch in health, than to tols upon a wide bed in fickness; so it is better to contract yourself within the compass of a small fortune and be happy, than to have a great one, and be wretched .- As a wolf refembles a dog, so doth a flatterer, and an adulterer, and a parafite, 1efemble a friend. Take heed, therefore, that instead of guardian dogs, you do not inadvertently admit ravening wolves. -He is void of true tafte, who strives to have his house admired, by decorating it with a shewish outside: but to adorn our characters by the gentleness of a communicative temper, is at once a proof of good tafte, and good nature.-Nothing is meaner than the love of pleasure, the love of gain, and insolence. Nothing is nobler than magnanimity, meekness, and good nature.-Whenever any one exceeds moderation, the most delightful things may become the most undelightful. - As the fun doth not wait for prayers and incantations, to be prevailed on to rife, but immediately shines forth, and is received with universal falutation; fo neither do you wait for applauses, and shouts, and praises, in order to do good; but be a voluntary benefactor; and you will be beloved like the fun.-It is more necessary for the foul to be cured, than the body: for it is better to die, than to live ill .- All men should rather wish for virtue than wealth; which is dangerous to the foolish: for vice is increased by riches. And in , proportion as any one is destitute of understanding, into the more injurious excess he flies out, by having the means of gratifying the rage of his pleafures .- Every place is fafe to him who lives with justice .- Communicate to frangers, and perfons in need, according to your ability: for he who gives nothing to the needy, shall receive nothing in his own need .- It is the character of a wife man, to relift pleasure; and of a fool to be enflaved by it .- In all vice, pleasure being presented like a bait, draws sensual minds to the hook of perdition .- No one is free, who doth not command himself. -The vine bears three clusters: the first, of pleafure; the fecond, of intoxication; the third, of outrage.-Do not talk much over wine, to shew your learning; for your difcourse will be loathsome. - Let discourse of God be renewed every day, preferable to your food.-Think oftener of God. than you breathe.- If you always remember, that God flands by, an infpector of whatever you do, either in foul or

or body; you will never err, either in your prayers or actions; and you will have God abiding with you.—In profperity, it is very eafy to find a friend; in adversity, nothing is fo difficult.—He is a man of fense, who doth not grieve for what he hath not; but rejoices in what he hath.

Fragments.

Æsop's advice to his son Ennus.

MY fon, worship God with care and reverence, and with a fincerity of heart void of all hypocrify or oftentation: not as if that divine name and power were only an invention, to fright women and children; but know, that God is omniprefent, true, and almighty.—Have a care even of your most private actions and thoughts, for God fees through you, and your conscience will bear witness against you. It is according to prudence, as well as nature, to pay that honour to your parents, that you expect your children should pay to you. Do all the good you can to all men, but in the first place to your nearest relations; and do no hurt, however, where you can do no good. Keep a guard upon your words, as well as upon your actions, that there be no impurity in either. Follow the dictates of your reason, and you are fafe; and have a care of impotent affections. Apply yourself to learn more, so long as there is any thing left that you do not know, and value good counsel before money. Our minds must be cultivated as well as our plants; the improvement of our reason makes us like angels, whereas the neglect of it turns us into beafts. There is no permanent and inviolable good, but wifdom and virtue; though the fludy of it fignifies little without the practice. Do not think it impossible to be a wife man, without looking four upon it. Wisdom makes men severe, but not inhumane. It is virtue not to be vicious.—Keep faith with all men.—Have a care of a lie as you would of lacrilege. Great bablers have no regard either to honesty or truth .- Take delight in, and frequent the company of good men, for it will give you a tincture of their manners too.

Take heed of that vulgar error, of thinking that there is any good in evil. It is a mistake when men talk of profitable knavery, or of starving honesty; for virtue and justice carry all that is good and profitable along with them. Let every man mind his own business, for curiosity is restless. Speak ill of no body; and you are no more to hear calumnies than to report them: beside that, they that practife the one,

commonly

commonly love the other. Propose honest things; follow

wholesome counsels; and leave the event to God.

Let no man despair in adversity, nor presume in prosperity, for all things are changeable. Rise early to your business; learn good things; and oblige good men: these are three things that you will never repent of. Have a care of luxury and gluttony; but of drunkenness especially; for wine as well as age makes a man a child. Watch for the opportunity of doing things; for there is nothing well done but what is done in season. Love and honour kings, princes, and magistrates; for they are the bands of society, in punishing of the guilty, and protecting the innocent.

Life of Æsop.

Prudential Sayings of divers illustrious Personages of Antiquity.

A RICH man ought to live by rule, and not by appetite. As the touchftone tries gold, gold tries men. Love, as if you fhould hereafter hate; and hate, as if you fhould hereafter love. We ought to be more ready to vifit our friends, under the circumftances of a bad, than a good turn of fortune. Our honour is concerned to forget a kindnefs we have bestowed, and to make mention of that we have received. Be acquainted with yourself. Desire nothing overmuch. Misery is the constant companion of debts and strife. Such

things as are beyond our reach don't belong to us.

That man bears the greatest resemblance to the Gods, who requires least, and contents himself with the sewest neceffaries and conveniencies, in regard the Gods need nothing at all. Quiet is the most valuable possession. To begin, is to have half done. The best way to be revenged of an enemy, is to make thyself illustrious by thy virtue. To live a bad life is perfect mifery. Learning gives the youth temperance, affords comfort to old age, yields riches to the poor, and is an ornament to the rich. Expect the fame filial duty from your child that you pay your parents. Marry with thine equal. Let it be the fate of our enemies to live delicately. A just man should be esteemed in prescrence to a relation. The road to hell is easy, because people go thither with their eyes shut. The miser doth not possels his wealth, but his wealth possesses him. As the eye receives the vifual ray, fo is the mind enlightened by the liberal sciences. The roots of erudition are bitter, the fruit fweet and pleafant. The learned differ from the ignorant, just as the living differ from the dead. We ought to treat our friends, just as we would defire to be treated by them. Learning Learning is the most necessary provision laid up for old age, because every thing else either forsakes, or turns tirefome, and loathing to old age. Contemplate pleasures as they
depart, not as they come. No expense is more precious
than that of time. True friends are wont to visit us in our
prosperity, only when invited; but, in adversity, they visit
without an invitation. We have two ears, and but one
tongue, for this very reason, that we should hear much, and
talk little. We should be more forward to suppress an injury, than to extinguish fire. Old wood is best to burn;
old wine to drink; old friends to trust; and old authors to
read.

Erasmus' Apophthegms of the Ancients.

HOMER.

BEAUTY and youth, in vain to these you trust, When youth and beauty shall be laid in dust.

Soft moving fpeech, and pleafing outward flow No wish can gain 'em, but the gods bestow.

Jove but prepares to ftrike the fiercer blow.

'Tis man's bold task the gen'rous strife to try, But in the hands of God is victory.

'Tis not in man his fix'd decree to move: The great will glory to fubmit to Jove.

Now be thy rage, thy fatal rage, refign'd; A cruel heart ill fuits a manly mind.

To labour is the lot of man below; And when Jove gave us life, he gave us woe.

How ill agree the views of vain mankind, And the wife counfels of th' eternal mind?

Praise from a friend, or censure from a foe, Are lost on hearers that our merits know.

'Tis the chief praise that e'er to kings belong'd, To right with justice, whom with power they wrong'd.

The weakest atheist-wretch all heav'n defies, But shrinks and shudders, when the thunder slies.

I know thy force to mine superior far; But heav'u alone confers success in war. Who from fuch youth cou'd hope confid'rate care? In youth and beauty wifdom is but rare!

True friendship's laws are by this rule exprest, Welcome the coming, speed the parting guest. Jove fix'd it certain, that whatever day Makes man a slave, takes half his worth away.

Advantage of old age.

COOL age advances venerably wife, Turns on all hands its deep difcerning eyes; Sees what befel, and what may yet befal, Concludes from both, and best provides for all.

The frailty of man.

LIKE leaves on trees the race of man is found, Now green in youth, now with'ring on the ground: Another race the following fpring fupplies, They fall fuccessive, and fuccessive rile: So generations in their course decay, So flourish these, when those are past away.

The term of man's life fixed.

NO hostile hand can antedate my doom, 'Till fate condemns me to the filent tomb. Fix'd is the term to all the race of earth, And such the hard condition of our birth. No force can then resist, no flight can save, All sink alike, the fearful and the brave.

True friendship.

A gen'rous friendship no cold medium knows, Burns with one love, with one refentment glows; One should our int'rests, and our passions be; My friend must hate the man that injures me.

Advantage of virtuous emulation.

BY mutual confidence, and mutual aid, Great deeds are done, and great difcov'rics made; The wife men prudence from the wife acquire, And one brave hero fans another's fire.

The wisdom of making the most of life.

COULD all our care elude the gloomy grave,
Which claims no less the fearful than the brave;

For lust of same I should not vainly dare In fighting fields, nor urge thy soul to war. But since, alas! ignoble age must come, Disease, and death's inexorable doom; The life which others pay, let us bestow, And give to same what we to nature owe; Brave tho' we fall, and honour'd if we live, Or let us glory gain, or glory give.

God, for wife ends, permits the wicked to prosper.

O THOU, great Father! Lord of earth and fkies, Above the thought of man, fupremely wife! If from thy hand the fates of mortals flow, From whence this favour to an impious foe? A godless crew, abandon'd and unjust, Still breathing rapine, violence, and lust!

A mean in all things is the best.

THE best of things, beyond the measure, cloy; Sleep's balmy blessing, love's endearing joy; The feast, the dance; whate'er mankind desire, Ev'n the sweet charms of facred numbers tire.

Wisdom better than strength.

THOUGH great in all, thou feem'st averse to lend Impartial audience to a faithful friend;
To gods and men thy matchless worth is known,
And ev'ry art of glorious war thy own;
But in cool thought and counsel to excel,
How widely differs this from warring well!
Content with what the bounteous gods have giv'n,
Seek not alone t'engross the gifts of heav'n.
To some the pow'rs of bloody war belong,
To some, sweet music, and the charm of song;
To sew, and wond'rous sew, has Jove assign'd
A wise, extensive, all-considiring mind;
Their guardians these, the nations round consels,
And towns and empires for their safety bless.

The honour of true patriotism.

DEATH is the worst, a fate which all must try; And, for our country, 'tis a blis to die. The gallant man, though stain in fight he be, Yet leaves his nation safe, his children free;

Entails

Entails a debt on all the grateful state; His own brave friends shall glory in his sate; His wife live honour'd, all his race succeed; And late posterity enjoy the deed!

True wisdom from God.

Tis fortune gives us birth,
But Jove alone endues the foul with worth:
He, fource of power and might! with boundless sway,
All human courage, gives, or takes away.
Long in the field of words we may contend,
Reproach is infinite, and knows no end,
Arm'd or with truth or falshood, right or wrong,
So voluble a weapon is the tongue;
Wounded, we wound; and neither fide can fail,
For every man has equal strength to rail.

Bleffedness of the pious man.

BLEST is the man who pays the gods above The conflant tribute of respect and love: Those who inhabit the Olympian bower My son forgot not, in exalted power; And heav'n that ev'ry virtue bears in mind, Even to the ashes of the just, is kind.

Human life is checkered with good and ill.

TWO urns by Jove's high throne have ever flood,
The fource of evil one, and one of good;
From thence the cup of mortal man he fills,
Bleffings to thefe, to those distribute ills;
To most he mingles both: the wretch decreed
To taste the bad, unmix'd is curst indeed;
Pursu'd by wrongs, by meagre samine driv'n,
He wanders, outcast both of earth and heav'n.
The happiest taste not happiness sincere,
But find the cordial draught is dash'd with care.

God hath set good and evil i efore u:.

PERVERSE mankind! whose wills, created free. Charge all their woes on absolute decree; All to the dooming Gods their guilt translate, And follies are milcall'd the crimes of fate. When to his lust Ægysthus gave the rein, Did sate, or we, th' adulterous act constrain?

Did fate, or we, when great Atrides dy'd, Urge the bold traitor to the regiside? Hermes I sent, while yet his soul remain'd Sincere from royal blood, and faith profan'd; To warn the wretch, that young Orestes grown To manly years should re-affert the throne. Yet impotent of mind, and uncontroul'd, He plung'd into the gulph which heav'n foretold.

Life full of trials, and duty of hospitality.

Man is born to bear:
Jove weighs affairs of earth in dubious scales,
And the good suffers, while the bad prevails:
Bear, with a foul resign'd, the will of Jove;
Who breathes, must mourn: thy woes are from above.
But since thou tread'st our hospitable shore,
'Tis mine to bid the wretched grieve no more,
To clothe the naked, and thy way to guide—

He that giveth to the poor lendeth to the Lord.

'TIS ours this fon of forrow to relieve, Chear the fad heart, nor let affliction grieve, By Jove the stranger and the poor are tent, And what to thole we give, to Jove is lent.

The various endowments of men.

WITH partial hands the Gods their gifts dispense; Some greatly think, some speak with manly sense; Here heav'n an elegance of form denies, But wisdom the defect of form supplies: This man with energy of thought controuls, And fleals with modest violence our fouls; He speaks referv'dly, but he speaks with force, Nor can one word be chang'd but for a worle; In public more than mortal he appears, And as he moves the gazing croud reveres. While others beauteous as th' aerial kind, The nobler portion want; a knowing mind. In outward show heav'n gives thee to excel, But heav'n denies the praise of thinking well. Ill bear the brave a rude ungovern'd tongue, And, youth, my gen'rous foul refents the wrong.

God fends the poor to try our generofity.

It never was our guise
To slight the poor, or ought humane despise;
For Jove unfolds our hospitable door,
'Tis Jove that sends the stranger and the poor.
Little alas! is all the good I can;
A man oppress, dependant, yet a man:
Accept such treatment as a swain affords.

Works, paffim.

HESIOD.

THROUGH ev'ry task, with diligence, employ Your strength, and in that duty be your joy.

Let ev'ry action prove a mean confess'd; A moderation is, in all, the best.

Observe in all you do, and all you say, Regard to the immortal gods to pay.

Who in a flothful way his children rears, Will fee them feeble in their riper years.

What of another you feverely fay May amply be return'd another day.

Advantage of diligence.

LABOUR industrious if you would succeed;
That men should labour have the Gods decreed,
That with our wives and children we may live,
Without th' affistance that our neighbours give,
That we may never know the pain of mind,
To ask for succour, and no succour find.
Twice, thrice, perhaps, they may your wants supply;
But constant beggars teach them to deny;
Then wretched may you beg and beg again,
And use the moving force of words in vain.

Effects of floth and industry.

YOUR bus'ness ne'er defer from day to day. Sorrows and poverty attend delay:
But lo! the careful man shall always find
Encrease of wealth according to his mind.

Advice

Advice for the choice of a wife.

NEXT to my counfels an attention pay, To form your judgment for the nuptial day. When you have number'd thrice ten years in time, The age mature when manhood dates its prime; With caution choose the partner of your bed: Whom fifteen fprings have crown'd a virgin wed. Let prudence now direct your choice; a wife Is, or a bleffing, or a curfe, in life; Her father, mother, know, relations, friends, For on her education much depends: If all are good, accept the maiden bride; Then form her manners, and her actions guide; A life of blifs fucceeds the happy choice, Nor shall your friends lament, nor foes rejoice.

Miseries of an unsuitable marriage.

WRETCHED the man condemn'd to drag the chain' What restless evinings his, what days of pain! Of a luxurious mate, a wanton dame, Perpetual burning and without a flame: A wife who feeks to revel out the nights In fumptuous banquets, and in stol'n delights: Ah! wretched mortal! tho' in body ftrong, Thy conftitution cannot ferve thee long; Old age vexatious shall o'ertake thee foon; Thine is the ev'n of life before the noon.

Tenderness due to the poor.

WHEN you behold a man by fortune poor, Let him not leave with sharp rebukes the door: The treasure of the tongue, in ev'ry cause, With moderation us'd, obtains applause: What of another you severely say Works, paffim. May amply be return'd another day.

The Golden Verses of Pythagoras.

FIRST to the Gods thy humble homage pay; The greatest this, and first of laws, obey: Perform thy vows, observe thy plighted troth, And let religion bind thee to thy oath.

The heroes next demand thy just regard, Renown'd on earth, and to the stars preferr'd, To light and endless life, their virtues fure reward.

Due

Due rites perform and honours to the dead, To ev'ry wife, to ev'ry pious shade.

With lowly duty to thy parents bow, And grace and favour to thy kindred show: For what concerns the rest of human kind, Choose out the man to virtue best inclin'd; Him to thy arms receive, him to thy bosom bind. Possest of such a friend, preserve him still; Nor thwart his counfels with thy stubborn will; Pliant to all his admonitions prove, And yield to all his offices of love: Him from thy heart, fo true, fo justly dear, Let no rash word nor light offences tear. Bear all thou canft, still with his failings strive. And to the utmost still, and still forgive; For strong necessity alone explores The fecret vigour of our latent pow'rs, Rouzes and urges on the lazy heart, Force, to itself unknown before, t'exert.

By use thy stronger appetites assuage, Thy gluttony, thy sloth, thy lust, thy rage: From each dishonest act of shame forbear; Of others, and thyself, alike beware.

Let rev'rence of thyfelf thy thoughts control,
And guard the facred temple of thy foul.
Let justice o'er thy word and deed preside,
And reason ev'n thy meanest actions guide:
For know, that death is man's appointed doom,
Know that the day of great account will come,
When thy past life shall strictly be survey'd
Each word, each deed be in the balance laid,
And all the good and all the ill most justly be repaid.
For wealth, the perishing, uncertain good,
Ebbing and slowing like the fickle flood,
That knows no sure, no fixt abiding place,
But wand'ring loves from hand to hand to pass;
Revolve the getter's joy and loser's pain,
And think if it be worth thy while to gain.

Of all those forrows that attend mankind, With patience bear the lot to thee assigned; Nor think it chance, nor murmur at the load; For know what man calls fortune is from God. In what thou may'st from wisdom seek relief, And let her healing hand assuge the grief;

Yet still whate'er the righteous doom ordains, What cause soever multiplies thy pains, Let not those pains as ills be understood; For God delights not to afflict the good.

The reas'ning art to various ends appli'd, Is oft a fure, but oft an erring guide. Thy judgment therefore found and cool preferve, Nor lightly from thy refolution iwerve; The dazzling pomp of words does oft deceive, And iweet perfusion wins the eafy to believe.

When fools and liars labour to perfuade, Be dumb, and let the babblers vainly plead.

This above all, this precept chiefly learn, This nearly does, and first, thyself concern; Let not example, let no foothing tongue Prevail upon thee with a Siren's fong, To do thy foul's immortal effence wrong Of good and ill by words or deeds exprest, Choose for thyself, and always choose the best.

Let wary thought each enterprize forerun,
And ponder on thy task before begun,
Lest folly should the wretched work deface,
And mock thy fruitless labours with disgrace.
Fools huddle on and always are in haste,
Act without thought, and thoughtless words they waste:
But thou, in all thou dost, with early cares
Strive to prevent at first a sate like theirs;
That forrow on the end may never wait,

Nor fharp repentance make the wife too late.

Beware thy meddling hand in ought to try,
That does beyond thy reach of knowledge lie;
But feek to know, and bend thy ferious thought
To fearch the profitable knowledge out.
So joys on joys for ever shall encrease,
Wisdom shall crown thy labours, and shall bless
Thy life with pleasure, and thy end with peace.

Nor let thy body want its part, but share A just proportion of thy tender care: For health and welfare prudently provide And let its lawful wants be all suppli'd. Let sober draughts refresh, and wholesome fare Decaying nature's wasted force repair; And sprightly exercise the duller spirits chear. In all things still which to this case belong, Observe this rule; to guard thy foul from wrong.

By virtuous use thy life and manners frame, Manly and simply pure, and free from blame. Provoke not envy's deadly rage, but fly

The glancing curse of her malicious eye.

Seek not in needless luxury to waste

Thy wealth and substance with a spendthrist's haste;

Yet slying these, be watchful, lest thy mind,

Prone to extremes, an equal danger sind,

And be to fordid avarice inclin'd.

Distant alike from each, to neither lean,

But ever keep the happy golden mean.

Be careful still to guard thy foul from wrong; And let thy thought prevent thy hand and tongue.

Let not the stealing god of sleep surprize, Nor creep in flumbers on thy weary eyes, Ere ev'ry action of the former day, Strictly thou doft, and righteously survey. With rev'rence at thy own tribunal stand, And answer justly to thy own demand. Where have I been? In what have I transgress'd? What good or ill has this day's life express'd? Where have I fail'd in what I ought to do? In what to God, to man, or to myfelf I owe? Inquire severe whate'er from first to last, From morning's dawn 'till ev'ning's gloom has past. If evil were thy deeds, repenting mourn, And let thy foul with strong remorfe be torn. If good, the good with peace of mind repay, And to thy fecret felf with pleasure say, Rejoice, my heart, for all went well to day.

These thoughts and chiefly these thy mind should move, Employ thy study, and engage thy love.

These are the rules which will to virtue lead,
And teach thy seet her heavenly paths to tread.

This by his name I swear, whose facred lore
First to mankind explain'd the mystic Four,

Source of eternal nature and almighty pow'r.

In all thou dost first let thy prayers ascend,
And to the Gods thy labours first commend:
From them implore success, and hope a prosprous end,
So shall thy abler mind be taught to foar,
And wisdom in her secret ways explore;
To range through heav'n above and earth below,
Immortal Gods and mortal men to know.
So shalt thou learn what pow'r does all control,
What bounds the parts, and what unites the whole:

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And

And rightly judge, in all this wond'rous frame, How universal nature is the same; So shalt thou ne'er thy vain affections place On hopes of what shall never come to pass. Man, wretched man, thou shalt be taught to know. Who bears within himfelf the inborn cause of woe. Unhappy race! that never yet could tell, How near their good and happiness they dwell. Depriv'd of fense, they neither hear nor see; Fetter'd in vice, they feek not to be free, But stupid, to their own sad fate agree: Like pond'rous rolling stones, oppress'd with ill, The weight that loads 'em makes 'em roll on still, Bereft of choice and freedom of the will. For native strife in ev'ry bosom reigns, And fecretly an impious war maintains: Provoke not this, but let the combat cease, And every yielding passion sue for peace. Would'st thou, great Jove, thou father of mankind,

Reveal the demon for that talk affigned, The wretched race an end of woes would find.

And yet be bold. O man, divine thou art, And of the gods celestial elsence part, Nor facred nature is from thee conceal'd, But to thy race her mystic rules reveal'd. These if to know thou happily attain, Soon shalt thou perfect be in all that I ordain. Thy wounded foul to health thou shalt restore, And free from ev'ry pain the felt before.

Abstain, I warn, from meats unclean and foul, So keep thy body pure, fo free thy foul; So rightly judge; thy reason, so maintain, Reason which heav'n did for thy guide ordain, Let that best reason ever hold the rein.

Then if this mortal body thou forfake, And thy glad flight to the pure æther take, Among the gods exalted thou shalt shine, Immortal, incorruptible, divine: The tyrant death fecurely thou shalt brave, And fcorn the dark dominion of the grave.

Bravery and cowardice.

THE brave defy and conquer toil and danger; while the coward, diffrusting the success, makes no attempt; meanly content to do and to be nothing. Euripides. Duty

Duty ours, success God's.

THE Deity can never be in fault, though his own oracles unfaithful prove. 'Tis ours to labour, to attempt, to dare: danger and difficulty to the young are but a poor excuse for doing nothing.

Euripides.

Avarice and generosity.

I HATE the mifer, whose unsocial breast Locks from the world his useless stores. Wealth by the bounteous only is enjoy'd, Whose treasures in diffusive good employ'd The rich returns of same and friends procure, And 'gainst a sad reverse, a safe retreat insure.

Pindar.

To be virtuous is the best policy.

A LLOWING the performance of an honourable action to be attended with labour; the labour is foon over, but the honour immortal: whereas, should even pleasure wait on the commission of what is dishonourable, the pleasure is foon gone, but the dishonour eternal.

Musonius.

The requirements of friendship.

IN the laws of friendship 'tis most infamous and base to leave thy friend to struggle with the woes, in which thou hast involved him, and provide for thy own safety only.

Euripides.

Many of the ills of life of our own forming.

ALL animals are more happy, and have more under-ftanding than man. Look, for inftance, on yonder afs; all allow him to be miferable: his evils, however, are not brought on him by himself and his own fault: he feels only those which nature has inflicted. We, on the contrary, besides our necessary ills, draw upon ourselves a multitude of others. We are melancholy if any person happen to sneeze; we are angry, if any speak reproachfully of us; one man is affrighted with an unlucky dream; another at the hooting of an owl. Our contentions, our anxieties, our opinions, our ambition, our laws, are all evils, which we ourselves have supperadded to nature.

Menander.

Prayers and professions supply not the place of virtue.

HE that offers in facrifice, a multitude of bulls and of goats, of golden vestments, or purple garments, or figures of ivory, or precious gems; and imagines by this to conciliate

liate the favour of God, is groffly mistaken, and has no folid understanding. For he that would facrifice with success, ought to be chaste and charitable, no corrupter of virgins, no adulterer, no robber or murderer for the sake of lucre. Covet not, even the thread of another man's needle; for God, who is near thee, perpetually beholds thy actions. Menander.

The nature of God.

GOD is a fupreme intelligence, that acts with order, proportion, and defign; and is the fource of all that is good, excellent, and just. He is the first principle, and is neither fire, nor earth, nor water, nor any thing, that is the object of sense. He is a spiritual substance, the cause of the universe, and the source of all order, and all the beauties, as well as of all the motions, and all the forms we admire in it.—God is the eternal and living Being, the most noble of all beings; a substance entirely distinct from matter, without extension, without division, without parts, and without succession, who understands every thing, by one single act, and continuing himself immoveable, gives motion to all things.

Arislotle's Metaphysics.

Directions for reading.

IN the matter of reading; I would fix upon some particular authors, and make them my own. He that is every where, is no where; but like a man that spends his life in travel, he has many hofts but few friends: which is the very condition of him, that skips from one book to another: the variety does but distract his head, and for want of digesting, it turns to corruption, instead of nourishment. It is a good argument of a well-composed mind, when a man loves home, and to keep company with himself: whereas a rambling head, is a certain fign of a fickly humour. Many books, and many acquaintances, bring a man to a levity of disposition, and a liking of change. What is the body the better for meat, that will not flav with it? Nor is there any thing more hurtful in the case of diseases, or wounds, than the frequent shifting of physic, or plaisters. Of authors, be sure to make choice of the best; and (as I said before) to slick close to them; and though you take up others by the bye, referve fome felect ones however for your fludy, and retreat. In your reading, you will every day meet with confolation, and Support against poverty, death, and other calamities incident to human life: extract what you like; and then fingle out some particular from the rest, for that day's meditation. Reading

Reading does not only feed, and entertain the understanding; but when a man is dosed with one study he relieves himself with another; but still reading and writing are to be taken up by turns. So long as the meat lies whole upon the stomach, it is a burden to us; but upon the concoction it passes into strength and blood. And so it sares with our studies; so long as they lie whole, they pass into the memory without affecting the understanding: but, upon meditation, they become our own, and supply us with strength, and virtue: the bee that wanders, and sips from every slower, disposes what she has gathered into her cells. Seneca.

Directions for the treatment of fervants.

IT pleases me exceedingly, to understand by all that come out of your quarters, that you demean yourfelf humanely, and tenderly towards your fervants. It is the part of a wile, and of a good man, to deal with his inferior, as he would have his superior deal with him; for fervants are not only men, but a kind of humble friends: and fortune has no more power over them, than over their mafters: and he that duly considers, how many servants have come to be masters, and how many mafters to be fervants, will lay no great firefs of argument, either upon the one, or upon the other. Some use their servants worse than beasts, in slavish attendances, betwixt their drink, and their lusts: fome are brought up only to carve, others to feafon; and all to ferve the turns of pomp, and luxury. Is it not a barbarous custom, to make it almost capital, for a servant only to cough, sneeze, sigh, or but wag his lips, while he is in waiting; and, to keep him the whole night, mute, and fasting; yet so it comes to pass, that they that dare not speak before their masters, will not forbear talking of them; and those, on the other side, that were allowed a modest freedom of speech in their master's entertainments, were most obstinately filent upon the torture, rather than they would betray them. But we live as if a fervant were not made of the fame materials with his mafter, or to breathe the same air, or to live, and die, under the same conditions. It is worthy of observation, that the most imperious masters over their own servants, are, at the same time, the most abject slaves to the servants of other masters. I will not diftinguish a servant by his office, but by his manners. The one is the work of fortune, the other of virtue. But, we look only to his quality, and not to his merit. Why should not a brave action, rather dignify the condition of a fervant, that the condition of a fervant lessen a brave action?

I would not value a man for his clothes, or degree, any more than I would do a horse for his trappings. What if he be a fervant? Shew me any man that is not so, to his lusts, his avarice, his ambition, his palate, to his quean; nay, to other men's fervants; and we are all of us fervants to fear: infolent we are, many of us at home; fervile and despised abroad; and none are more liable to be trampled upon, than those that have gotten a habit of giving affronts by fuffering them. What matters it how many masters we have, when it is but one flavery? And whofoever contemns that, is perfeetly free, not whom fortune has a little power over, but over whom she has none at all: which state of liberty is an inestimable good, when we desire nothing, that is either superfluous, or vicious. They are asses that are made for burden, and not the nobler fort of horses. In the civil wars. betwixt Cæfar and Pompey, the question was not, who should be slaves, or free, but who should be master. Ambition is the fame thing in private, that it is in public; and the duties are effectually the same, betwixt the master of a kingdom, and the mafter of a family. As I would treat fome fervants kindly, because they are worthy; and others to make them fo; fo on the other fide, I would have a fervant to reverence his mafter; and rather to love him, than fear him. Some there are, that think this too little for a mafter. though it is all that we pay, even to God himself. The body of a fervant may be bought and fold; but his mind is Seneca. free.

A wife man will not be very curious about words.

HE that deligns the inflitution of human life should not be over curious of his words; it does not stand with his dignity to be folicitous about founds and fyllables, and to debale the mind of man with small and trivial things; placing wisdom in matters that are rather difficult, than great. If he be eloquent, 'tis his good fortune, not his bufinefs. Subtle disputations are only the sport of wits, that play upon the catch; and are fitter to be contemned, than refolved. Were not I a mad man to fit wrangling about words, and putting of nice and impertinent questions, when the enemy has lately made the breach, the town fired over my head, and the mine ready to play, that shall blow me up into the air? Were this a time for fooleries? Let me rather fortify myself against death, and inevitable necessities; let me understand that the good of life does not confift in the length, and space, but in the use of it. When I go to sleep, who knows whether

whether ever I shall wake again? And when I wake, whether ever I shall sleep again? When I go abroad, whether ever I shall come home again? And when I return, whether ever I shall go abroad again? It is not at fea only, that life and death are within a few inches one of another, but they are as near every where else too, only we do not take so much notice of it. What have we to do with frivolous and captious questions, and impertinent niceties? Let us rather fludy how to deliver ourselves from sadness, sear, and the burden of our fecret lusts: let us pass over all our solemn levities, and make hafte to a good life, which is a thing that presses us. Shall a man that goes for a midwife, stand gaping upon a post, to see what play to day? or when his house is on fire stay the curling of a periwig before he calls for help? Our houses are on fire, our country invaded, our goods taken away, our children in danger, and I might add to these, the calamities of earthquakes, shipwrecks, and whatever elfe is most terrible Is this a time for us now to be playing fast and loose with idle questions, which are, in effect, but so many unprofitable riddles? Our duty is, the cure of the mind, rather than the delight on't; but we have only the words of wildom, without the works; and turn philosophy into a pleasure, that was given for a remedy. What can be more ridiculous, than for a man to neglect his manners. and compose his style? We are sick and ulcerous, and must be lanced and scarifyed, and every man has as much business within himself, as a physician in a common pestilence. Misfortunes, in-fine, cannot be avoided; but they may be fweetened, if not overcome: and our lives may be made happy by philosophy,

How to govern children.

'TIS much better, in my opinion, to keep children in order by shame and generosity of inclination than by fear.— That man, I conceive, is very much mistaken, who imagines government, purely by force, to have more authority, and a better soundation, than when 'tis accompanied with tenderness and respect. This is my logic, and I argue thus: He that's compelled by threats to do his duty, will continue wary no longer than you have an eye over him; and when he thinks he shan't be found out, he'll eagerly follow his own inclinations. But he that's governed by love, obeys nost chearfully; strives to make his due returns; and is just the same whether you are present or absent. 'Tis a sather than part to use his child so, that his own choice, rather than

outward constraint, may put him upon doing well. There lies the difference between a father and a master: and he that does otherwise, let him own, that he understands not at all how to govern children.

Doubts concerning Providence resolved.

OFT have I been perplex'd with anxious doubts: Uncertain if about this world the gods Employ their care, or if, without a guide. All mortal things at random take their course. When I had trac'd the order of the whole, The ocean's bounds, the winding of the year, The fixt viciffitude of night and day, Thence I concluded all things were disposed

By the wife counfels of a deity: At whose command the stars their rounds fulfil, And various fruits at different feafons grow: By whom the changeful moon with borrow'd beams Replete, thines forth, and Phæbus with his own:

Whose hand stretch'd out the shores to bound the main; And on its axis, ballanc'd, hung the ball.

But, when I view'd th' affairs of human kind, All dark, perplex'd, and unaccountable: The wicked flourishing, elate, and proud: The righteous fuff'ring, wretched, and diffrest; My faith again was stagger'd, and inclin'd, Altho' unwillingly to his belief, Who, that the parts of matter hurry on At random, thro' the mighty void, maintain'd, In no determin'd, steady, constant course: And shift their forms, by chance not wisdom rul'd. Who, or suppos'd the gods of reason void, Or beings indolent at best, and weak, Of us unknowing, and of our affairs.

But now, this tumult of the mind is calm'd: Rufinus' punishment acquits the gods: And, that the wicked to th' utmost pitch Of grandeur foar, no longer I complain. They're rais'd on high to make their fall the greater.—

Claud. in Rufin.

Advice to a Prince.

DEAR youth, if fortune on the Parthian throne Plad fix'd thy lot: if from the great Arfaces Descended lineally, and much rever'd Shone Far thro' the distant east, the bright Tiara

Shone round thy brows, then might thy princely rank And high extraction render thee fecure, Tho' wantoning in flothful luxury.

But diff'rent much the case of those that wield The Roman sceptre; virtue, here, not blood, Must fix thy same: when exercis'd by power 'Tis then most great, most useful to mankind.

'Tho' thy wide stretch'd dominions should extend To India's utmost bounds, tho' down to thee The Mede, the Arab, and the Persian bow, If thy defires are wicked, if by fear Or anger thou art fway'd, thou'rt but a flave: And in thy breast shalt feel the tyrant's pow'r. Then only art thou fit to wield the sceptre, When thou canst rule thyself. Vice still proceeds From bad to worfe: licentioufness leads on To luxury, and that to lawless lust. Most difficult the task to practice chastity, When the hot blood boils high; and anger, then, But ill advises, when revenge is near. Thou, the first sallies in thy bosom quell, Nor e'er be thy concern what 'tis thou canst, But what thou ought'st to do: and the regard Of what is just, let always rule thy will.

But this I o'er and o'er again advife,
That thou remember providence has plac'd thee
In the full point of light; where all thou doft
By every nation round thee is observ'd.
The faults of princes ne'er can be conceal'd:
The splendor of their elevated rank
Permits not ought they do to be unknown:
Fame enters their most hidden privacy,
And searches all the secret windings out.

Be gentle and benevolent to all: We may in every excellence beside By others be outdone, but clemency Exalts, and makes us equal to the gods.

Act not a double part, nor, false thyself, Give ear to rumours, for whoe'er does so, Shall be affrighted at each idle noise, And, never, never know an hour's peace. Whom men at arms and glittering spears surround, Is much less safe than he that love defends: But love can ne'er be forc'd:—This, mutual trust, This, kind and gracious acts alone, procure.

Whom

Whom all his people fear, himfelf much more Must be afraid; a fate for tyrants fit. Let fuch with envy perfecute all those Whom fame speaks well of, and destroy the brave. With fwords and poisons let them live encompass'd, Immur'd in tow'rs; and trembling while they threat. But thou a citizen, a father be, The general good confulting, not thine own.

Still, still prefer the public to thyself. If thou would'ft have thine edicts well observ'd, Obey them first thyself: the people, then, With readiness comply, when the law-maker, Himself, they find, observant of the laws. Example in a king is all in all: The statutes of the realm, serve less to form His fubjects manners than the life he leads:

For still the changeful vulgar ape their prince. Claudian.

The upright Man. THAT upright man who's steady to his trust, Inflexible to ill, and obstinately just: The fury of the populace defies, And dares the tyrant's threatning frowns despile. Not the rough whirlwind that deforms Adria's black gulf, and vexes it with storms, The stubborn virtue of his foul can move, Nor even the red arm of thund'ring jove. Should the whole frame of nature round him break, In ruin and confusion hurl'd, He, unconcern'd, would hear the mighty crack, And stand secure amidst a falling world. Horace.

The virtuous Man.

THE tow'ring fummit of Olympus knows, Nor raging hurricanes, nor hoary fnows; But high, in the superior skies, is seen, Above the clouds, eternally ferene: While, at its steady foot, the rushing rain, And rattling thunders spend their force in vain: So, the just man, disdaining all control, In perfect peace preserves his steady foul: Always himself, nought can his virtue move, Nor is he fway'd by hatred, or by love.

Claudian.

Moral

Moral Advice.

BE a good foldier, an upright trustee, An arbitrator from corruption free; Or if a witness in a doubtful cause, Where a brib'd judge means to elude the laws, Tho' Phalaris's brazen bull were there, And he would dictate what he'd have you swear, Stick firmly to the truth, and bravely chuse To guard your honour, tho' your life you lose. Die, rather than let virtue be betray'd: Virtue, the noblest cause for which we're made. Improperly we measure life by breath: Those do not truly live, who merit death.

Juvenal.

God governs the World.

I'LL fing, how God, the world's almighty foul, Fills heaven, and earth, and feas, and fways the whole, Each part difpofes with an equal hand, While fubject nature bends to his command. How all by reason moves: because one mind Does all pervade, and all together bind.

For did not all the friendly parts confpire To make one whole, and keep the frame entire: And did not wisdom's constant laws control That vast stupendous machine of the whole, The earth would lofe its place, the skies would fall, And want of motion prove the bane of all: No more the stars would roll; nor day, nor night, By turns, each other fly, and put to flight:— Rains would not cheer the earth, nor winds supply Mists to the clouds, and vapours to the sky: Nor feas would fill the springs, nor springs return A grateful tribute from their flowing urn: Nor would they all, unless contriv'd by art, So justly be proportion'd in each part, That neither feas, nor skies, nor stars exceed Our wants, nor are too scanty for our need. Thus stands the frame, and one almighty foul Thro' all diffus'd, fo turns and guides the whole, That nothing from it's fettled station swerves. Motion not alters, but the world preserves.—

The stars still keep one course: they still pursue Their constant track, nor vary in a new: From one fixt point they start: their course maintain:

Repeat their whirl, and visit it again.

A most

A most convincing reason drawn from sense. That this vast frame is rul'd by providence: Which, like the foul, does every whirl advance: It must be God, nor was it made by chance, As Epicurus dream'd: who madly thought This beauteous frame of fenfeless atoms wrought That feas, and earth, the stars, and spacious air, What forms new worlds, or does the old repair. First rose from these, by these suppli'd remain: And all must be when chance shall break the chain, Diffolv'd to these wild principles again. Abfurd, and nonfense! Atheist, use thine eyes, And having view'd the order of the skies, Think, if thou canst, that matter blindly hurl'd, Without a guide should frame this wond'rous world. Manilius.

Excellence of Virtue.

VIRTUE is really in itself reward:
Alone secure, and out of fortune's pow'r,
It shines triumphant, let her smile, or frown.
Nor in high station, is it puss'd with pride,
Nor meanly sues for popular applause,
Nor covetous of wealth, nor wanting praise:
Rich in itself, and consident it stands,
Immoveable, superior to events,
And with contempt looks down on mortal things.

Claudian.

Socrates on the Immortality of the Soul.

IF I thought, faid Socrates, I should not find in the other world, gods as good and as wise, and men infinitely better than we, it would be a piece of injustice in me not to be troubled at death. But, be it known to you, Simias, and to you Cebes, that I hope to arrive at the assembly of the just; and therefore it is, that death is no trouble to me; hoping that there is something reserved for the dead after this life, and that the good meet with better treatment in the world to come, than the bad.

The strait road to virtue does not lie in shifting pleasures for pleasures, sears for fears, or one melancholy thought for another, and imitating those who change a large piece of money for many small ones. But wisdom is the only true and unalloyed coin, for which all others must be given in exchange. With that piece of money we purchase all fortitude,

titude, temperance, justice. In a word, that virtue is always true that accompanies wisdom, without any dependance upon pleafures, grief, fears, or any other passions. Whereas all other virtues stript of wisdom, which run upon a perpetual exchange, are only shadows of virtue. True virtue is really and in effect a purgation from all these fort of passions. Temperance, justice, fortitude, and prudence or wisdom itfelf, are not exchanged for passions, but cleanse us of them. And it is pretty evident, that those who instituted the purifications, called by us Teletes, were persons of no contemptible rank, men of great geniuses, who in the first ages meant by fuch riddles to give us to know, that whoever enters the other world without being initiated and purified, shall be hurled headlong into the vast abyss; and that whoever arrives there after due purgation and expiation, shall be lodged in the apartment of the gods. For, as the dispensers of those expiations fay, There are many who bear the Thyrfus, but few that are possessed by the Spirit of God. Now those who are thus possessed, as I take it, are the true philofophers. I have tried all means to be lifted in that number, and have made it the business of my whole life to compass my end. If it please God, I hope to know in a minute, that my efforts have not been ineffectual, and that fuccess has crowned my endeavours.

The foul, which is an invisible being, goes to a place like itself, marvellous, pure, and invisible, in the infernal world; and returns to a God full of goodness and wisdom; which, I hope, will be the fate of my foul in a minute, if it please God. Shall a foul of this nature, and created with all these advantages, be diffipated and annihilated, as foon as it parts from the body, as most men believe? No fuch thing, my dear Simias, and my dear Cebes. I will tell you what will rather come to pass, and what we ought to believe steadily. If the foul retain its purity without any mixture of filth from the body, as having entertained no voluntary correspondence with it; but on the contrary, having always avoided it, and collected itself within itself in continual meditations; that is, in studying the true philosophy, and effectually learning to die (for philosophy is a preparation for death) I fay, if the foul depart in this condition, it repairs to a being like itself, a Being that is divine, immortal, and full of wildom; in which it enjoys an inexpressible felicity, as being freed from its errors, its ignorance, its fears, its amours, that tyrannized over it, and all the other evils pertaining to human nature: and as it is faid of those who have been initiated in holy mysteries, it truly passes a whole course of eternity with the gods.—But if the foul depart full of uncleanness and impurity, as having been all along mingled with the body, always employed in its service, always possessed by the love of it, wheedled and charmed by its pleasures and lusts—Do you think, I say, that a soul in this condition can depart pure and simple from the body? No sure; that is impossible: on the contrary, it departs stained with corporeal pollution, which was rendered natural to it by its continual commerce and too intimate union with the body, at a time when it was its constant companion, and was still employed in serving

and gratifying it.

There is one thing more, my friends, that is a very just thought, viz. that if the foul is immortal, it stands in need of cultivation and improvement, not only in the time that we call the time of life; but for the future, or what we call the time of eternity: for if you think justly upon this point, you will find it very dangerous to neglect the foul. Were death the dissolution of the whole man, it would be a great advantage to the wicked after death, to be rid at once of their body, their foul, and their vices. But forasinuch as the foul is immortal, the only way to avoid those evils and obtain salvation, is to become good and wise: for it carries nothing along with it, but its good or bad actions, and its virtues or vices, which are the cause of its eternal happiness or misery, commencing from the first minute of its arrival in the other world.—

What I told you now is sufficient, my dear Simias, to shew, that we ought to labour all our life-time to purchase virtue and wisdom, since we have so great a hope, and so

great a reward proposed to us.

And every one that during his life-time renounced the pleasures of the body, that looked upon the appurtenances of the body as foreign ornaments, and siding with the contrary party, pursued only the pleasures of true knowledge, and beautisted his foul, not with foreign ornaments, but with ornaments suitable to its nature, such as temperance, justice, fortitude, liberty and truth: such a one, being simply consident of the happiness of his soul, ought to wait peaceably for the hour of his removal, as being always ready for the voyage whenever his sate calls him.

Plato's Phedon, passim.

BOOK VII.

PRAYERS, PSALMS, AND POEMS.

INTRODUCTION.

HIS feventh book comprehends most of the Prayers and Songs of Praise we meet with in the Holy Scriptures and Apocryphal writings. To these are added feveral of the fame kind of compositions from Pagan antiquity. The limits of our work will not admit of many: but the few I have felected are confidered by the learned as some of the most pure and moral, and best suited to a Christian ear. Valuable, and moral, and elegant, however, as they confeledly are, the writers of Greece and Rome were never more completely outdone by the Sacred Code, than on the fubiest of Addresses to the Deity, and Hymns and Songs of praise. If the Reader will take the trouble of looking back to the third book of the fecond volume, he will find feveral of the Scripture poems finely illustrated, and the beauties of them displayed, and compared with those of the most celebrated of the Heathen writers. The 68 pfalin by Chandler, the 13 by Delany, the Song of Moses by Hersal, with numberless other palfages of a fimilar kind in the fame book, are excellent specimens of facred criticism, and admirably calculated to display the infinite superiority of divine poely over profane. Or if the intelligent reader will cast an attentive eye over the following collection, and chuse out such of the compositions as he thinks proper to exercise his cri-Vol. III,

tical abilities upon, and fairly and candidly attend to what passes within himself upon a comparison of the various excellencies of the former with those of the latter, I persuade myself, both his judgment and his feelings will give a decided testimony in favour of the Inspired Writings.

SACRED



SACRED LITERATURE.

B O O K VII.

PART II.

Prayers, Pfalms, and Poems, from the Holy Scriptures and Apocryphal Writings.

The prayer of Abraham's servant.

LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

Genesis 24. 12—14.

Jacob's prayer for deliverance from Esau.

O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy fervant: for with my staff I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy feed as the sand of the sea, which cannot be numbered for multitude.

Genesis 32. 9—12.

F 2

Prayer of Moses for Israel.

THEN the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) And they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art feen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee, will fpeak, faying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath flain them in the wilderness. And now, I befeech thee, let the power of my Lord be great, according as thou hast spoken, faying, The Lord is long-fuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, vifiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I belieech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

Numbers 14. 13-19.

Another prayer of Moses for Israel.

O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. Remember thy servants, Abraham, Isac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their fin: Lest the land whence thou broughtest us out say, Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arm.

Deuteronomy 9: 26—29.

Prayer of Joshua.

ALAS, O Lord God, wherefore hast thou at all brought this people over Jordan to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, tent, and dwelt on the other fide Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites, and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

Joshua 7. 7—9.

David's prayer for the establishment of the kingdom.

WHO am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small, thing in thy fight, O Lord God; but thou hast spoken also of thy fervant's house for a great while to come: and is this the manner of man, O.Lord God? And what can David fay more unto thee? for thou, Lord God, knowest thy fervant. For thy word's fake, and according to thine own heart hast thou done all these great things, to make thy servant know them. Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God befide thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Ifrael, whom God went to redeem for a people to himfelf, and to make him a name, and to do for you great things and terrible, for thy land, before thy people which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. And let thy name be magnified for ever, faying, The Lord of hofts is the God over Israel: and let the house of thy servant David be established before thee. For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy fervant found in his heart to pray this prayer unto thee. And, now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: therefore now, let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy fervant be bleffed for ever. 2 Samuel 7. 18-29.

Solomon's prayer for wisdom.

O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart, to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people. I Kings 3.7—9.

Solomon's prayer at the dedication of the temple.

LORD God of Israel, there is no God like thee in heaven above, or on the earth beneath, who keepest covenant and mercy with thy fervants that walk before thee with all their heart. Who hast kept with thy servant David my father that thou promifedft him: thou fpakeft also with thy mouth, and hast fulfilled it with thine hand, as it is this day. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promifedst him, saying, There shall not fail thee a man in my fight to fit on the throne of Ifrael; fo that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Ifrael, let thy word, I pray thee, be verified which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy fervant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy fervant prayeth before thee to-day: that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy fervant, and of thy people Ifrael, when they shall pray toward this place: and hear thou in heaven thy dwelling-place; and when thou hearest forgive. If any man trefpal's against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: then hear thou in heaven, and do, and judge thy fervants, condemning the wicked, to bring his way upon his head; and justifying the righteous to give him according to his righteousness. When thy people Israel be smitten

down before the enemy, because they have finned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the fin of thy people Ifrael, and bring them again unto the land which thou gavest unto their fathers. When heaven is shut up, and there is no rain, because they have finned against thee; if they pray toward this place, and confess thy name, and turn from their fin, when thou afflictest them: then hear thou in heaven, and forgive the fin of thy fervants, and of thy people Ifrael, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hate given to thy people for an inheritance. If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar: if their enemy beliege them in the land of their cities, whatfoever plague, whatfoever fickness there be. What prayer and fupplication foever be made by any man, or by all thy people Ifrael, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers. Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's fake; (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house: Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Ifrael; and that they may know that this house which I have builded is called by thy name. If thy people go out to battle against their enemy whithersoever thou shalt fend them, and shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name: then hear thou in heaven their prayer and their supplication, and maintain their cause. If they sin against thee, (for there is no man that sinneth not) and thou be angry with them, and deliver them to the enemy, fo that they carry them away captives unto the land of the enemy, far or near; yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried carried them captives, faying, We have finned, and have done perverfly, we have committed wickedness; and so return unto thee with all their heart and with all their foul, in the land of their enemies which led them away captive, and pray unto thee toward their land which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause, and forgive thy people that have finned against thee, and all their transgreffions, wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: for they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midft of the furnace of iron: that thine eyes may be open unto the supplication of thy fervant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. For thou didft separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moles thy fervant, when thou broughtest our fathers out of Egypt, O Lord God. 1 Kings 8. 23-53.

Elijah's prayer for fire.

A ORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

1 Kings 18. 36—37.

Hezekiali's prayer against the king of Assyria.

O Loke God of Israel, which dwellest between the cherubins, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath fent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord

our God, I befeech thee, fave thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.

2 Kings 19. 15—19.

David's thankfgiving and prayer on the offerings of the people.

BLESSED be thou, Lord God of Ifrael our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven, and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this fort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name. cometh of thine hand, and is all thine own. I know also. my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all thefe things: and now have I feen with joy thy people which are prefent here to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: And give unto Solomon my fon a perfect heart to keep thy commandments, thy testimonies, and thy flatutes, and to do all these things, and to build the palace for the which I have made provision. 1 Chron. 29. 10-19.

Jehoshaphat's prayer.

O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the feed of Abraham thy friend for ever? And they dwelt therein, and have built

thee a fanctuary therein, for thy name, faying, If, when evil cometh upon us, as the fword, judgment, or peffilence, or famine, we ftand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. And now behold, the children of Ammon, and Moab, and Mount Seir, whom thou wouldst not let Israel invade when they came out of the land of Egypt, but they turned from them, and destroyed them not; behold, I say, how they reward us to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

2 Chron, 20. 6—12.

Ezra's prayer.

O My God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priefts, been delivered into the hand of the kings of the lands, to the fword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen, yet our God hath not forfaken us in our bondage, but hath extended mercy unto us in the fight of the kings of Persia, to give us a reviving, to fet up the house of our God, and to repair the defolations thereof, and to give us a wall in Judah and in Jerusalem. And now, O our God, what shall we fay after this? for we have forfaken thy commandments, which thou hast commanded by thy servants the prophets, faying, The land unto which we go to possess it is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. Now therefore give not your daughters unto their fons, neither take their daughters unto your fons, nor feek their peace or their wealth for ever: that we may be firong, and eat the good of the land, and leave it for an inheritance to your children for ever. And after

after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there shall be no remnant nor escaping? O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this.

Ezra 9. 6—15.

Nehemiah's prayer.

I BESEECH thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy fervant, which I pray before thee now day and night for the children of Israel thy servants, and confess the sins of the children of Israel which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember. I befeech thee, the word that thou commandedft thy fervant Mofes, faying, If ye transgress, I will scatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I befeech thee, let now thine ear be attentive to the prayer of thy fervant, and to the prayer of thy fervants, who defire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the fight of this man. For I was the king's cup-bearer. Neh. 1. 5-11.

A solemn confession of sin.

STAND up, and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing

bleffing and praife. Thou, even thou art Lord alone: thou haft made heaven, the heaven of heavens, with all their hoft, the earth and all things that are therein, the feas and all that is therein; and thou preservest them all; and the host ofheaven worthippeth thee. Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebufites, and the Girgashites, to give it, I say, to his feed, and hast performed thy words; for thou art righteous: didst see the affliction of our fathers in Egypt, and heardest their cry by the Red-sea: and shewedst signs and wonders upon Pharaoh, and on all his fervants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as it is this day. And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their perfecutors thou threwest into the deeps, as a stone into the mighty waters. Moreover, thou leddest them in the day by a cloudy pillar, and in the night by a pillar of fire to give them light in the way wherein they should go. Thou comest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments: and madest known unto them thy holy fabbath, and commandedst them precepts, statutes and laws, by the hand of Moses thy fervant: And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, and refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, flow to anger, and of great kindness, and forfookest them not. Yea, when they had made them a molten calf, and faid, This is thy god that brought thee up out of Egypt, and had wrought great provocations; Yet thou in thy munifold mercies forlookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew

them light, and the way wherein they should go. Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not. Moreover, thou gavest them kingdoms and nations, and didst divide them into corners. So they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan. Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadft promifed to their fathers that they should go in to possess it. So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands. with their kings, and the people of the land, that they might do with them as they would. And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and olive-yards, and fruit-trees in abun. dance. So they did eat, and were all filled, and became fat, and delighted themselves in thy great goodness. Nevertheless, they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hands of their enemies. But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, fo that they had the dominion over them: yet when they returned and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies: and testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but finned against thy judgments, which if a man do. he shall live in them; and withdrew the shoulder, and hardened their neck, and would not hear. Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give hear: therefore gavest thou them into the hand of the people of the lands. Nevertheless, for thy great mercies fake thou didst not utterly consume them, nor forsake them; for thou

art a gracious and merciful God. Now, therefore, our God, . the great, the mighty, and the terrible God, who keepest covenant and mercy; let not all the trouble feem little before thee that hath come upon us, on our kings, on our princes, and on our priefts, and on our prophets, and on our fathers, and on all thy people, fince the time of the kings of Affyria, unto this day. Howbeit thou art just in all that is brought upon us: for thou hast done right, but we have done wickedly: neither have our kings, our princes, our priests, nor our fathers kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didft teftify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. Behold, we are fervants this day; and for the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold, we are fervants in it. And it yieldeth much increase unto the kings whom thou hast set over us because of our fins: also they have dominion over our bodies and over our cattle at their pleasure, and we are in great distress. And because of all this we make a fure covenant, and write it; and our princes, levites and priests seal unto it. Neh. 9. 5—38.

Isaiah's prayer for a display of God's power.

OH, that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy prefence. When thou didft terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For fince the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye feen, O God, beside thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth, and worketh righteoufness, those that remember thee in thy ways: behold, thou art wroth, for we have finned: in those is continuance, and we shall be faved. But we are all as an unclean thing, and all our righteoufnesses are as filthy rags. and we all do fade as a leaf, and our iniquities, like the wind, have taken us away, and there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou

thou haft hid thy face from us, and haft confumed us because of our iniquities. But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very fore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burnt up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and assist us very fore?

Ifaiah 64. 1-12.

Jeremiah's prayer in a time of famine.

O LORD, though our iniquities testify against us, do thou it for thy name's fake: for our backflidings are many; we have finned against thee. O the hope of Israel, the faviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth afide to tarry for a night? Why shouldest thou be as one aftonished, as a mighty man that cannot fave? yet thou, O Lord, art in the midst of us, and we are called by thy name, leave us not. Hast thou utterly rejected Judah? hath thy foul loathed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good: and for the time of healing, and behold, trouble. We acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have finned against thee. Do not abhor us, for thy name's fake, do not difgrace the throne of thy glory: remember, break not thy covenant with us. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all these things. Jeremiah 14.7-9. 19-22.

Jeremiah's prayer in prison.

AH, Lord God, behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee. Thou shewest loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the great

great, the mighty God, the Lord of hosts is his name. great in counsel, and mighty in work, for thine eyes are open upon all the ways of the fons of men, to give every one according to his ways, and according to the fruit of his doings, which hafe fet figns and wonders in the land of Egypt, even unto this day, and in Ifrael, and among other men, and hast made thee a name, as at this day, and hast brought forth thy people Ifrael out of the land of Egypt, with figns, and with wonders, and with a ftrong arm, and with a firetched out arm, and with great terror, and haft given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey. And they came in and possessed it, but they obeyed not thy voice, neither walked in thy law, they have done nothing of all that thou commandest them to do: therefore thou hast caused all this evil to come upon them. Behold the mounts, they are come unto the city to take it, and the city is given into the hand of the Chaldeans that fight against it, because of the fword, and of the famine, and of the pestilence; and what thou hast spoken is come to pass; and, behold, thou feest it. And thou hast said unto me, O Lord God, buy thee the field for money, and take witnesses: for the city is given into the hands of the Chaldeans. Jeremiah 32. 17-25.

Daniel's supplication and prayer.

O LORD, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have finned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments: neither have we hearkened unto thy fervants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou haft driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have finned against thee. To the Lord our God belong mercies and lorgivenesses, though we have rebelled against him, neither have we obeyed the voice of the Lord our God,

to walk in his laws which he fet before us by his fervants the prophets. Yea, all Ifrael have transgressed thy law even by departing, that they might not obey thy voice: therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I befeech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins and for the iniquities of our fathers, Jerufalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy fanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear: open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear, O Lord, forgive; O Lord, hearken, and do; defer not, for thine own fake, O my God: for thy city and thy people are called by thy name. Daniel 9. 4-19.

Jonah's prayer.

I CRIED by reason of mine affliction unto the Lord, and he heard me: out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight: yet I will look again toward thy holy temple. The waters compassed me about even to the soul, the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of Vol. III.

the mountains: the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord, my God. When my foul fainted within me, I remembered the Lord: and my prayer came in unto thee, into thinc holy temple. They that observe lying vanities for sake their own mercy. But I will facrifice unto thee with the voice of thank sgiving; I will pay that that I have vowed. Salvation is of the Lord.

Jonah 2. 2—9.

Prayer and complaint of the Jewish church.

WOE is me! for I am as when they have gathered the fummer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my foul desired the first ripe fruit. The good man is perished out of the earth, and there is none upright among men: they all lie in wait for blood: they hunt every man his brother with a net. That they may do evil with both hands earneftly, the prince asketh, and the judge asketh for a reward: and the great man he uttereth his mischievous desire: so they wrap it up. The best of them is a briar: the most upright is thurper than a thornhedge: the day of thy watchmen, and thy visitation cometh; now shall be their perplexity. Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the fon dishonoureth the father, the daughter rifeth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house. Therefore I will look unto. the Lord: I will wait for the God of my falvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have finned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her: which faid unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire' of the streets. In the day that thy walls are to be built, in that day thall the decree be far removed. In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from fea to fea, and from mountain to mountain. Notwithstanding, the land shall be desolate because

because of them that dwell therein, for the fruit of their doings. Feed thy people with thy rod, the flock of thine heritage, which dwell folitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. The nations shall see, and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee. Who is a god like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us: he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old. Micah 7 chapter.

The prayer of Habakkuk.

O LORD, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known: in wrath remember mercy. God came from Teman, and the holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light, he had horns coming out of his hand, and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove afunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. I faw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses, and thy chariots of falvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers. The mountains faw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The fun and moon flood still in their habitation: at the light of thine G 2

arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didft thresh the heathen in anger. Thou wentest forth for the falvation of thy people, even for falvation with thine anointed; thou woundest the head out of the house of the wicked, by discovering the foundation unto the neck. Selah, Thou didft strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor fecretly. Thou didst walk through the fea with thine horses, through the heap of great waters. When I heard, my belly trembled: my lips quivered at the voice: rottennels entered into my bones, and I trembled in myself that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops. Although the fig tree shall not bloffom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my falvation. The Lord God is my strength, and he will make my feet like hinds feet, and he will make me to walk upon mine high places. Habakkuk 3. 2-19.

The prayer of Esdras.

O LORD, thou that dwellest in everlastingness, which beholdest from above, things in the heaven and in the air, whose throne is inestimable, whose glory may not be comprehended, before whom the hofts of angels stand with trembling, whose service is conversant in wind and fire, whose word is true and fayings constant, whose commandment is ftrong, and ordinance fearful, whose looks drieth up the depths, and indignation maketh the mountains to melt away, which the truth witnesseth. O hear the prayer of thy fervant, and give ear to the petition of thy creature.-For while I live, I will speak; and so long as I have underflanding, I will answer. O look not upon the fins of thy people: but on them which ferve thee in truth. Regard not the wicked inventions of the heathen; but the defire of those that keep thy testineonies in afflictions. Think not upon those that have walked feignedly before thee; but remember them which, according to thy will, have known thy fear. Let it not be thy will to destroy them which have lived like beafts; but to look upon them that have clearly taught

taught thy law. Take thou no indignation at them which are deemed worse than beasts; but love them that alway put their trust in thy righteousness and glory. For we and our fathers do languish of such diseases: but because of us sinners, thou shalt be called merciful. For if thou hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness. For the just, which have many good works laid up with thee, shall out of their own deeds receive reward. For what is man that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it? For in truth there is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amifs. For in this, O Lord, thy righteourners and thy goodners shall be declared, if thou be merciful unto them which have not the confidence of good works. 2 Eldras 8. 20-36.

Prayer of Tobit.

O LORD thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever. Remember me, and look on me, punish me not. for my fins and ignorances, and the fins of my fathers, who have finned before thee: For they obeyed not thy commandments; wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed. And now thy judgments are many and true: deal with me according to my fins, and my fathers: because we have not kept thy commandments, neither have walked in truth before the Now therefore deal with me as feemeth best unto thee, and command my spirit to be taken from me, that I may be diffolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much forrow: command therefore that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me.

Tobit 3. 2-6.

Sara's prayer.

BLESSED art thou, O Lord my God, and thine holy and glorious name is bleffed and honourable for ever: let all

thy works praise thee for ever. And now, O Lord, I set mine eyes and my face toward thee, and say, take me out of the earth, that I may hear no more the reproach. Thou knowest, Lord, that I am pure from all sin with man, and that I never polluted my name, nor the name of my sather in the land of my captivity: I am the only daughter of my sather, neither hath he any child to be his heir, neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wise; my seven husbands are already dead, and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

Tobit 3. 11—15.

Prayer of Tobias.

BLESSED art thou, O God of our fathers, and bleffed is thy holy and glorious name for ever; let the heavens blefs thee, and all thy creatures. Thou madeft Adam, and gaveft him Eve his wife for an helper and ftay: of them came mankind: thou haft faid, It is not good that man fhould be alone; let us make unto him an aid like unto himfelf. And now, O Lord, I take not this my fifter for luft, but uprightly: therefore mercifully ordain, that we may become aged together. And she said with him, Amen. Tobit 8.5—8.

Prayer of Judith.

O LORD God of my father Simeon, to whom thou gavest a fword to take vengeance of the strangers, who loofened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach (for thou faidst, it shall not be so, and yet they did so;) wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and fmotest the servants with their lords, and the lords upon their thrones; and hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided amongst thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow. For thou hast wrought not only those things, but also the things which fell out before, and which enfued after, thou haft thought upon the things which are now, and which are to come. Yea, what things thou didft determine were ready at hand. and and faid. Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge. For behold, the Affyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name. Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy fanctuary, and to pollute the tabernacle, where thy glorious name resteth, and to cast down with fword the horn of thy altar. Behold their pride, and fend thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived. Smite by the deceit of my lips the fervant with the prince, and the prince with the fervant: break down their flateliness by the hand of a woman. For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a faviour of them that are without hope. I pray thee, I pray thee, O God of my father, and God of the inheritance of Ifrael, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer: And make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children. And make every nation and tribe to acknowledge, that thou art the God of all power and might, and that there is none other that protecteth the people of Ifrael, but thou.

Judith 9. 2-14.

Prayer of Mardocheus.

O LORD, Lord, the King Almighty: for the whole world is in thy power, and if thou haft appointed to fave Ifrael, there is no man that can gain fay thee: For thou haft made heaven and earth, and all the wondrous things under the heaven. Thou art Lord of all things, and there is no man that can refift thee, which art the Lord. Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Haman. For I could have been content with goodwill, for the salvation of Israel, to kiss the soles of his feet. But I did this, that I might not prefer the glory of man above

above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride. And now, O Lord God, and King, spare thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance that hath been thine from the beginning. Despise not the portion which thou hast delivered out of Egypt for thine own self. Hear my prayer, and be merciful to thine inheritance: turn our forrow into joy, that we may live, O Lord, and praise thy name: and destroy not the mouths of them that praise thee, O Lord.

Esther 13. 9—17.

Prayer of queen Eilher.

O My Lord, thou only art our King: help me desolate woman, which have no helper but thee: For my danger is in mine hand. From my youth up I have heard in the tribe of my family, that thou, O Lord, tookest Israel from among all people, and our fathers from among all their predecessors, for a perpetual inheritance, and thou hast performed whatfoever thou didst promise them. And now, we have sinned before thee: therefore hast thou given us into the hands of our enemies, because we worthipped their gods: O Lord, thou art righteous. Nevertheless, it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols, that they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and ftop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar, and open the mouths of the heathen, to fet forth the praises of the idols, and to magnify a fleshly king for ever. O Lord, give not thy scepter unto them that be nothing, and let them not laugh at our fall: but turn their device upon themselves, and make him an example that hath begun this against us. Remember, O Lord, make thyfelf known in time of our affliction, and give me boldness, O King of the nations, and Lord of all power. Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are like-minded to him: But deliver us with thine hand, and help me, that am desolate, and which have no other helper but thee. Thou knowest all things, O Lord; thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcifed, and of all the heathen. Thou knowest my neceffity: for I abhor he fign of my high estate, which is upon mine head, in the days wherein I thew myfelf, and that I

abhor it as a menstruous rag, and that I wear it not when I am private by myself, and that thine handmaid hath not eaten at Haman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink-offerings. Neither had thine handmaid any joy since the day that I was brought hither, to this present, but in thee, O Lord God of Abraham. O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear. Esther 14.3—19.

Prayer for wisdom.

O God of my fathers, and Lord of mercy, who hast made all things with thy word, and ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made, and order the world according to equity and righteousnels, and execute judgment with an upright heart: give me wisdom that sitteth by thy throne, and reject me not from among thy children: for I thy fervant, and fon of thine handmaid, am a feeble person, and of a short time, and too young for the understanding of judgment and laws. For though a man be ever so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded. Thou hast chosen me to be a king of thy people, and a judge of thy fons and daughters. Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle which thou hast prepared from the beginning. And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy fight, and right in thy commandments: O fend her out of thy holy heavens, and from the throne of thy glory, that being prefent she may labour with me, that I may know what is pleafing unto thee. For the knoweth and understandeth all things, that she shall lead me foberly in my doings, and preserve me in her power. So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's feat. For what man is he that can know the counsel of God; or who can think what the will of the Lord is! For the thoughts of mortal men are miserable, and our devices are but uncertain. For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things. And hardly do we guess aright at things that

are upon earth, and with labour do we find the things that are before us: but the things that are in heaven, who hath fearched out? And thy counfel who hath known, except thou give wisdom, and fend thy Holy Spirit from above? For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom. Wisdom 9 chap.

Prayer of Jesus the son of Sirach.

I will thank thee, O Lord and King, and praise thee, O God my Saviour, I do give praise unto thy name: for thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and haft been mine helper against mine adversaries: And hast delivered me according to the multitude of thy mercies, and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of fuch as fought after my life, and from the manifold afflictions which I had; from the choking of fire on every fide, and from the midst of fire which I kindled not; from the depth of the belly of hell, from an unclean tongue, and from lying words: by an acculation to the king from an unrighteous tongue, my foul drew near even unto death, my life was near to the hell beneath. They compassed me on every fide, and there was no man to help me: I looked for the fuccour of men, but there was none. Then thought I upon thy merey, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies. Then lifted I up my supplication from the earth, and prayed for deliverance from death. called upon the Lord the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help. I will praise thy name continually, and will fing praise with thankigiving; and so my prayer was heard; for thou favedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O'Lord. When I was yet young, or ever I went abroad, I defired wisdom openly in my prayer. I prayed for her before the temple, and will feek her out even to the end. Even from the flower, till the grape was ripe, hath my heart delighted in her; my foot went the right way, from my youth up fought I after her. I bowed down mine ear a little, and received her, and gat much learning. I profited therein, therefore

therefore will I ascribe the glory unto him that giveth me wisdom. For I purposed to do after her, and earnestly I sollowed that which is good; fo shall I not be confounded. My foul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her. I directed my foul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forfaken. My heart was troubled in feeking her: therefore have I gotten a good possession. The Lord hath given me a tongue for my reward, and I will praise him therewith. Draw near unto me, ye unlearned, and dwell in the house of learning. Wherefore are ye flow, and what fay ye of these things, feeing your fouls are very thirsty. I opened my mouth, and faid, Buy her for yourselves without money. Put your neck under the yoke, and let your foul receive instruction; she is hard at hand to find. Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest. Get learning with a great sum of money, and get much gold by her. Let your foul rejoice in his mercy, and be not ashamed of his praise. Work your work betimes, and in his time he will give you your reward.

Ecc. 51. 1-30.

Prayer and confession of the Jews at Babylon.

TO the Lord our God belongeth righteousness, but unto us the confusion of faces, as it is come to pass this day unto them of Juda, and to the inhabitants of Jerusalem, and to our kings, and to our princes, and to our priefts, and to our prophets, and to our fathers. For we have finned before the Lord, and disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly: fince the day that the Lord brought our forefathers out of the land of Egypt unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice. Wherefore the evils cleaved unto us, and the curse which the Lord appointed by Moses his fervant, at the time that be brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to fee this day. Nevertheless, we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he fent unto us: but every man followed the imagination of his own wicked heart, to ferve strange

gods, and to do evil in the fight of the Lord our God. Therefore the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda, to bring upon us great plagues, fuch as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses, that a man should eat the flesh of his own son, and the flesh of his own daughter. Moreover, he hath delivered them to be in fubjection to all the kingdoms that are round about us, to be as a reproach and defolation among all the people round about, where the Lord hath fcattered them. Thus we were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice. To the Lord our God appertaineth righteoufness: but unto us and to our fathers open shame, as appeareth this day. For all these plagues are come upon us, which the Lord hath pronounced against us. Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart. Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us, for the Lord is righteous in all his works which he hath commanded us. Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath fet before us. And now, O Lord God of Ifrael, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with figns, and with wonders, and with great power, and haft gotten thyfelf a name, as appeareth this day: O Lord our God, we have finned, we have done ungodly, we have dealt unrighteoufly in all thine ordinances. Let thy wrath turn from us: for we are but a few left among the heathen where thou haft scattered us. Hear our prayers, O Lord, and our petitions, and deliver us for thine own fake, and give us favour in the fight of them which have led us away: that all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name. O Lord, look down from thy holy house, and consider us: bow down thine ear, O Lord, to hear us. Open thine eyes, and behold, for the dead that are in their graves, whose fouls are taken from their bodies, will give unto the Lord neither praise nor righteousness: but the foul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry foul will give thee praise and righteousness, O Lord.

O Lord. Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings. For thou hast fent out thy wrath and indignation upon us, as thou hast spoken by thy fervants the prophets, faying, thus faith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers. But if ye will not hear the voice of the Lord, to ferve the king of Babylon, I will cause to cease out of the cities of Juda, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants. But we would not hearken unto thy voice to ferve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their places. And lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence, and the house which is called by thy name (hast thou laid waste,) as it is to be seen this day for the wickedness of the house of Israel, and the house of Juda. O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine. As thou spakest by thy servant Moses, in the day when thou didft command him to write thy law before the children of Ifrael, faying, if ye will not hear my voice, furely this very great multitude shall be turned into a small number among the nations where I will fcatter them. For I knew that they would not hear me, because it is a stiffnecked people: but in the land of their captivities they shall remember themselves, and shall know, that I am the Lord their God: for I will give them an heart, and ears to hear. And they shall praise me in the land of their captivity, and think upon my name. And return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which finned before the Lord. And I will bring them again into the land which I promifed with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished. And I will make an everlafting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them. O Lord Almighty, God of Israel, the soul in anguish, the troubled

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troubled spirit crieth unto thee. Hear, O Lord, and have mercy: for thou art merciful; and have pity upon us, because we have sinned before thee. For thou endurest for ever, and we perish utterly. O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have finned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us. Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time. For thou art the Lord our God, and thee, O Lord, will we praise. And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for we have called to mind all the iniquity of our forefathers that finned before thee. Behold, we are yet this day in our captivity, where thou hast scattered us for a reproach and a curse, and to be subject to payments according to all the iniquities of our fathers, which departed from the Lord our God.

Baruch 1. 15th verse to the 9th verse of the 3d chapter.

Prayer and confession of Azarias in the slames.

BLESSED art thou, O Lord God of our fathers: thy name is worthy to be praifed and glorified for evermore: For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth. In all the things which thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgment: for according to truth and judgment didft thou bring all these things upon us, because of our fins: For we have finned, and committed iniquity, departing from thee. In all things have we trefpalled, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us. Wherefore all that thou haft brought upon us, and every thing that thou hast done to us, thou hast done in true judgement. And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world. And now we cannot open our mouths, we are become a thame and reproach to thy fervants, and to them that worthip thee. Yet deliver us not up wholly, for thy name's fake, neither difannul thou thy covenant: and cause not thy mercy to depart from us, for thy beloved Abraham's fake, for thy fervant

fervant Isaac's fake, and for thy holy Israel's fake: to whom thou hast spoken and promised, That thou wouldest multiply their feed as the flars of heaven, and as the fand that lieth upon the sea shore. For we, O Lord, are become less than any nation, and be kept under this day in all the world. because of our fins. Neither is there at this time prince, or prophet, or leader, or burnt-offering, or facrifice, or oblation, or incense, or place to facrifice before thee, and to find mercy. Nevertheless, in a contrite heart, and an humble fpirit, let us be accepted. Like as in the burnt-offerings of rams and bullocks, and like as in ten thousands of fat lambs: fo let our facrifice be in thy fight this day, and grant that we may go wholly after thee: for they shall not be confounded that put their trust in thee. And now we follow thee with all our heart, we fear thee, and feek thy face. Put us not to shame: but deal with us after thy loving-kindnels, and according to the multitude of thy mercies. Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy fervants hurt, be ashamed; and let them be consounded in all their power and might, and let their strength be broken; and let them know that thou art Lord, the only God, and glorious over the whole world. Song of 3 children verse 3-22.

Prayer of king Manasses.

O LORD, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous feed; who hast made heaven and earth, with all the ornament thereof; who haft bound the fea by the word of thy commandment; who haft thut up the deep, and fealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majefty of thy glory cannot be borne, and thine angrythreatening towards finners is importable: but thy merciful promife is unmeafurable; and unfearchable; for thou art the most High Lord, of great compassion, long-suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness, hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto finners, that they may be faved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not finned against thee; but thou hast appointed repentance unto me that am a finner: for I have finned above

above the number of the fands of the fea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and fee the height of heaven, for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee; I did not thy will, neither kept I thy commandments: I have fet up abominations, and have multiplied offences. Now therefore, I bow the knee of mine heart, befeeching thee of grace: I have finned, O Lord, I have finned, and I acknowledge mine iniquities: wherefore I humbly befeech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by referving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, even the God of them that repent: and in me thou wilt shew all thy goodness: for thou wilt save me that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

Prayer of Judas Maccaheus.

BLESSED art thou, O Saviour of Ifrael, who didst quell the violence of the mighty man by the hand of thy fervant David, and gavest the host of strangers into the hands of Jonathan the Son of Saul, and his armour-bearer; shut up this army in the hand of thy people Israel, and let them be consounded in their power and horsemen; make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction; cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

1 Maccabees 4. 30-33.

Prayer of the priests at Jerusalem.

O LORD, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King, the only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and fanctify them: receive the facrifice for the whole people Israel, and preserve thine own portion, and fanctify it. Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art God. Punish them that oppress us, and with pride do us wrong. Plant thy people again in thy holy place, as Moses hath spoken.

2 Maccabees 1. 24—29.

Prayer of Simon the high priest.

LORD, Lord, King of the heavens, and Ruler of all creatures, Holy of Holies, the only Potentate, Almighty, look down upon us, oppressed by a wicked and profane man, who is puffed up with infolence and power: for thou, who haft created all things, and haft all things under thy dominion, art a righteous governor, and condemnest those which live in injuffice and pride. Thou didft destroy them who aforetime committed iniquity, among whom were the giants, prefumptuously trusting in their strength, bringing upon them a flood which could not be restrained. The daring Sodomites, infamous for their iniquities, thou madest an example to posterity, burning them with fire and fulphur. When thou didst try the stiff-hearted Pharaoh, who had oppressed thy holy people Israel with many and various punishments, thou declaredst thy power, and madest known the greatness of thy strength; and when he followed with chariots and a mighty hoft, thou didft bury him in the depth of the fea; but them that put their trust in thee, the Lord of all creatures, thou didst preserve; for they who knew the work of thine hand, praised thee, the Almighty.

Thou king, who hast created the infinite and unmeasurable earth, hast chosen this city, and fanctified this place for all men to call on thy name in their necessities, and hast gloristed it by thy murvellous presence, and established a congregation to praise thy great and glorious name. And loving the house of Israel, thou hast promised, that when we fall into error, and adversity shall come upon us, if we enter into this place, and pray, thou wilt hear our supplications: and thou art faithful and true; for oftentimes when our sathers were asserted, thou didst succour them in their humility, and deliver them from great dangers. Behold now, holy king, for our many and great fins we are oppressed, and in subjection to our enemies, fainting for want of strength. And in our humility, this daring and impious man goeth

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about to defile this facred place which was erected to the glory of thy holy name upon earth. The heaven of heavens, incomprehenfible to man, is indeed thy habitation, but because thou hast approved thy glory in thy people Israel, thou hast fanctified this place. Take not vengeance upon us for this profanation, neither purish us for this uncleanness, lest the wicked glory in their wickedness, and rejoice in the pride of their tongue, saying, We have trodden the house of rightcousness, as the houses of abomination are trodden. Blot out our sins, and put away our transgressions, and shew us thy pity at this time. Let thy mercies speedily prevent us, put praises in the mouths of them that are fallen and broken in spirit, and grant us peace. 3 Maccabees 2. 2—16.

Prayer of Eleazer.

O MIGHTY King, Most High, Almighty God, who rulest every creature in mercies, look down, O Father, upon the feed of Abraham, upon the children of holy Jacob, the people of thy fanctified portion, ftrangers perishing unjustly in a strange land. Thou destroyedst Pharaoh, with the abundance of his chariots, who was heretofore ruler in Egypt, when he was puffed up with wicked confidence, and spake great things with his tongue; drowning him with his army in the fea, and shewing the light of thy mercy to the feed of Israel. And when Sennacherib, that grievous king of Asfyria, who boafted of his innumerable forces, and brought the whole land in subjection to his arms, elated with pride and infolence did fpeak reproachful words against thy holy city, thou didft overthrow him, and manifest thy power among many nations. In Babylon thou deliveredst the three friends who had readily given their lives to the fire, because they would not ferve vain gods, mitigating the force of the fiery furnace, and fending the flame on all their enemies. And thou didst bring Daniel safe to the light from the den of lions under the earth, when he was thrown, through the malicious accusation of envy, to wild beasts for food. And, O Father, thou didst shew Jonas, after being plentifully drenched in the belly of the fea-born whale, unhurt to all his houshold. And, O Thou, who hatest injustice; most merciful protector of all, quickly shew thyself to these Ifraelites, who are cruelly treated by idolatrous and wicked Gentiles. But if our life be now flopped for our impieties in a strange land: deliver us from the power of our enemies, O Lord.

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O Lord, and destroy us by such a death as thou shalt prefer: less they that think vain things should bless their vain gods for the destruction of them whom thou didst love: saying, Their God did not deliver them. But, O Thou everlasting, who hast all strength and all power, look down now; have mercy upon us, who by the unjust oppression of wicked men are to be deprived of life like traitors. O worthy of all dignity, thou who art able to save the race of Israel, let the Gentiles be witnesses this day of thine invincible power. All the multitude of children with their parents make their supplications unto thee with tears: Shew forth to all the Heathen, that thou, Lord, art with us, and hast not turned away thy face from us. But according to thy word, that thou wouldst not despise them in the land of their enemies; so do.

3. Maccabees 6. 2—15.

The Lord's Prayer.

OUR Father, which art in heaven, hallowed be thy name: thy kingdom come; thy will be done in earth, as it is in heaven: give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

Matt. 6. 9—13.

Our Saviour's last solemn prayer.

FATHER, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all sless, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have sinished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me: and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that

thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them'in thy name: those that thou gavest me I have kept, and none of them is lost, but the fon of perdition; that the scripture might be fulfilled. And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast fent me into the world. even so have I also sent them into the world. And for their fakes I fanctify myfelf, that they also might be fanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast fent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast fent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me, where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast fent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I John 17 chapter. in them.

The aposses joint prayer.

LORD, thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage.

rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings; and grant unto thy fervants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

Acts 4. 24—30.

THE BOOK OF PSALMS.

MOST of the Pfalms of David are Prayers, composed when he, or some other prophetic author, was exposed to great danger or affliction, and therefore slies to God as his only help in time of need, implores his mercy, the pardon of sins, or deliverance from dangers and afflictions. Many are Pfalms of Thankfgiving for mercies received; some are designed to display the attributes and perfections of God; while others convey to us the most useful moral instructions: Lastly, some of the Pfalms are prophetical, and some sew historical.—Under these different heads the Pfalms are here arranged, with the Contents of the learned and pious Oftervald prefixed to each.

PRAYERS.

Prayers for Pardon of Sin.

David being brought by fickness almost to the gates of death, entreateth the Lord to disappoint the expectation of his enemies by raising him up again. He prayeth with affurance that himself shall be heard, and his enemies confounded.

O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed. My foul is also fore vexed: but thou, O Lord, how long? Return, O Lord, deliver my foul; oh, save me for thy mercy's sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks? I am weary with my groaning, all the night make I my bed to swim: I water

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my couch with my tears. Mine eye is confumed because of grief; it waxeth old because of all mine enemies. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping. The Lord hath heard my supplication; the Lord will receive my prayer. Let all mine enemies be ashamed and fore vexed: let them return, and be ashamed suddenly.

Plalm 6.

David imploreth the favour and protection of God; and befeecheth him to direct him in his ways, to pardon his sins, and to deliver him from his enemies.

UNTO thee, O Lord, do I lift up my foul. O my God, I trust in thee, let me not be ashamed: let not mine enemies triumph over me. Yea, let none that wait on thee be assimined; let them be assimed which transgress without cause. Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my falvation; on thee do I wait all the day. Remember, O Lord, thy tender mercies, and thy loving kindnesses: for they have been ever of old. Remember not the fins of my youth, nor my transgressions: according to thy mercy remember thou me, for thy goodness' sake, O Lord. Good and upright is the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment : and the meek will he teach his way. All the paths of the Lord are mercy and truth, unto fuch as keep his covenant and his testimonies. For thy name's fake, O Lord, pardon mine iniquity: for it is great. What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His foul shall dwell at ease: and his feed shall inherit the earth. The fecret of the Lord is with them that fear him: and he will shew them his covenant. Mine eyes are ever toward the Lord: for he shall pluck my feet out of the net. Turn thee unto me, and have mercy upon me: for I am defolate and afflicted. The troubles of my heart are enlarged: O bring thou me out of my distresses. Look upon mine affliction, and my pain, and forgive all my fins. Confider mine enemies, for they are many, and they hate me with cruel hatred. O keep my foul, and deliver me: let me not be ashamed, for I put my trust in thee. Let integrity and uprightness preserve me: for I wait on thee. Redeem Israel, O God, out of all his troubles. Pfalm 25. David labouring under a painful disorder inflicted upon him for his sins, beseecheth the Lord to correct him in mercy; complaineth of the grievousness of his disorder, of his being forsaken by his friends and persecuted by his enemies; and at length giveth proofs of his humility, piety, and trust in God.

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. For thine arrows stick fast in me. and thy hand presseth me fore. There is no foundness in my flesh, because of thine anger: neither is there any rest in my bones, because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink, and are corrupt: because of my foolishness. I am troubled, I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathfome disease: and there is no soundness in my flesh. I am feeble and fore broken: I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee, and my groaning is not hid from thee. My heart panteth. my strength faileth me: as for the light of mine eyes, it also is gone from me. My lovers and my friends stand aloof from my fore: and my kinsmen stand afar off. They also that seek after my life, lay snares for me: and they that seek my hurt, speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs. For in thee, O Lord, do I hope: thou wilt hear, O Lord, my God. For I faid, hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me. For I am ready to halt, and my forrow is continually before me. For I will declare mine iniquity; I will be forry for my fin. But mine enemies are lively, and they are ftrong; and they that hate me wrongfully are multiplied. They also that render evil for good, are mine adverlaries: because I follow the thing that good is. Forfake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord, my salvation. Psalm 38.

David imploreth the mercy of God with great earnessness; maketh confession of his sin; prayeth to be delivered from the guilt of it, and to be renewed by God's Spirit; promiseth to publish abroad his mercy for the encouragement of sinners; then offereth up prayers for the prosperity of Jerusalem.

HAVE mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender

mercies

mercies blot out my transgressions. Wash me throughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy fight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was Shapen in iniquity: and in fin did my mother conceive me. Behold, thou defireft truth in the inward parts: and in the hidden part thou shalt make me to know wildom. Purge me with hyffop, and I shall be clean: wash me, and I shall be whiter than fnow. Make me to hear joy and gladness: that the bones which thou hast broken may rejoice. Hide thy face from my fins; and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy falvation: and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips, and my mouth shall shew forth thy praise. For thou desirest not facrifice, else would I give it: thou delightest not in burnt-offering. The facrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not defpife. Do good in thy good pleafure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the facrifices of righteoufness, with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar. Pjalm 51.

The Pfalmist imploreth the mercy of God, and the pardon of his sins; and expresseth his considence in the divine goodness.

OUT of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldest mark iniquities: O Lord, who shall stand? But there is forgiveness with thee: that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord, more than they that watch for the morning: I say, more than they that watch for the morning. Let I srael hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem I frael from all his iniquities. Pjalm 130.

Prayers composed when the Pfalmist was deprived of an opportunity of the public exercise of religion.

The Prophet lamenteth his unhappy fate, that he was led captive from his own land and from the house of God; expresseth his ardent desire to return to it again, that he may serve God in his temple; and describeth his alarms and constitute, which he had overcome by considence in the divine favour.

AS the hart panteth after the water-brooks, fo panteth my foul after thee, O God. My foul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God? When I remember these things, I pour out my foul in me; for I had gone with the multitude, I went with them to the house of God; with the voice of joy and praise, with a multitude that kept holy-day. Why art thou cast down, O my foul? and why art thou disquieted in me? hope thou in God, for I shall yet praise him for the help of his countenance. O my God, my foul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. Deep calleth unto deep at the noise of thy water-sponts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving kindness in the day-time, and in the night his fong shall be with me, and my prayer unto the God of my life. I will fay unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? As with a sword in my bones, mine enemies reproach me: while they fay daily unto me, Where is thy God? Why art thou cast down, O my foul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God. Pialm 42.

The Prophet being led away captive from his own land and from the house of God, beggeth to be delivered from his enemies, and to be restored to the Uessed privilege of serving and praising him in his temple; and comforteth himself with the prospect of it.

JUDGE me, O God, and plead my cause against an ungodly nation; O deliver me from the deceitful and unjust man. For thou art the God of my strength; why dost thou cast me off? why go I mourning, because of the oppression of the enemy? O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and

to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praife thee, O God, my God. Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God, for I shall yet praise him, who is the health of my countenance and my God.

Pjalm 43.

David declareth (when he was in the wilderness of Judah) that he desired nothing so earnestly as to be in the house of God, and that the sense of his goodness silled him with unspeakable joy, and a confidence not to be shaken by all the attempts of his enemies.

O God, thou art my God, early will I feek thee: my foul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is: to see thy power and thy glory, fo as I have feen thee in the fanctuary. Because thy loving kindness is better than life: my lips shall praise thee. Thus will I blefs thee, while I live: I will lift up my hands in thy name. My foul shall be fatisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help; therefore in the shadow of thy wings will I rejoice. My foul followeth hard after thee: thy right hand upholdeth me. But those that seek my foul to destroy it, shall go into the lower parts of the earth. They shall fall by the sword, they shall be a portion for foxes. But the king shall rejoice in God, every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

Korah, who speaking in the person of his prince, lamenteth his captivity, and langeth to be restored to the temple; he celebrates with devout transports the happiness of those who could go into it at all times, and declareth he would prefer that happiness before all the advantages of the world.

HOW amiable are thy tabernacles, O Lord of hosts! My foul longeth, yea, even sainteth for the courts of the Lord: my heart, and my sless crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars. O Lord of hosts, my King, and my God. Blessed are they that dwell in thy house: they will be still praising thee. Selah. Blessed is the man whose strength is in thee: in whose heart are the ways of them. Who passing through the valley of Baca, make it a well: the rain also silleth the pools. They go from strength to strength, every one of them in Zion appeareth

appeareth before God. O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah. Behold, O God, our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee.

Psalm 84.

Prayers wherein the Pfalmist seems extremely dejected, though not totally deprived of consolation, under his afflictions.

David being in danger from his enemy, entreateth the Lord to deliver him, and rejoiceth in hopes of his falvation.

HOW long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, having forrow in my heart daily? how long shall mine enemy be exalted over me? Consider and hear me, O Lord, my God: lighten mine eyes, lest I sleep the sleep of death; lest mine enemy say, I have prevailed against him; and those that troubled me rejoice when I am moved. But I have trusted in thy mercy; my heart shall rejoice in thy salvation. I will sing unto the Lord, because he hath dealt bountifully with me.

David being overwhelmed with the violence of his afflictions, describeth the extremity he was reduced to by the hatred and malice of his enemies, and prayeth God to have compassion on him, and to come to his assistance. He then denounceth the judgments of God against them, and at length consider that he will deliver him from his afflictions, for which he promise to praise him.

SAVE me, O God: for the waters are come in unto my foul. I fink in deep mire, where there is no ftanding: I am come into deep waters, where the floods overflow me. I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God. They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away. O God, thou knowest my foolishness, and my sins are not hid from thee. Let not them that wait on thee, O Lord God of hosts be ashamed for my sake: let not those that seek thee be confounded.

founded for my fake, O God of Israel. Because for thy sake I have born reproach: shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me. When I wept, and chastened my foul with fasting, that was to my reproach. I made fackcloth also my garment: and I became a proverb to them. They that fit in the gate speak against me: and I was the song of the But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy falvation. Deliver me out of the mire, and let me not fink: let me be delivered from them that hate me, and out of the deep waters. Let not the water-flood overflow me, neither let the deep fwallow me up, and let not the pit shut her mouth upon me. Hear me, O Lord: for thy loving kindness is good: turn unto me according to the multitude of thy tender mercies. And hide not thy face from thy fervant, for I am in trouble: hear me speedily. Draw nigh unto my soul, and redeem it: deliver me because of mine enemies. Thou hast known my reproach, and my shame, and my dishonour: mine adverfaries are all before thee. Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. Let their table become a fnare before them: and that which should have been for their welfare, let it become a trap. Let their eyes be darkened that they fee not; and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate; and let none dwell in their tents. For they perfecute him whom thou hast smitten: and they talk to the grief of those whom thou hast wounded. Add iniquity unto their iniquity: and let them not come into thy righteoufnefs. Let them be blotted out of the book of the living, and not be written with the righteous. But I am poor and forrowful; let thy falvation, O God, fet me up on high. I will praite the name of God with a fong, and will magnify him with thankfgiving. This also shall please the Lord betfer than an ox or bullock that hath horns and hoofs. The humble shall see this, and be glad; and your heart shall live that feek God. For the Lord heareth the poor, and defoileth not his prisoners. Let the heaven and earth praise him.

him, the feas and every thing that moveth therein. For God will fave Zion, and will build the cities of Judah: that they may dwell there, and have it in possession. The feed also of his fervants shall inherit it: and they that love his name shall dwell therein.

Psalm 69.

Afaph describeth the despair to which his affliction for God's people in captivity had drove him; representeth his alarms and conflicts; and at length comforteth himself with reslecting on God's loving kindness to their foresathers.

I CRIED unto God with my voice, even unto God with my voice; and he gave ear unto me. In the day of my trouble I fought the Lord: my fore ran in the night, and ceased not: my foul refused to be comforted. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. Thou holdest mine eyes waking: I am fo troubled that I cannot speak. I have considered the days of old, the years of ancient times. I call to remembrance my fong in the night: I commune with mine own heart, and my spirit made diligent search. Will the Lord cast off for ever? and will he be savourable no more? Is his mercy clean gone for ever? doth his promife fail for evermore? Hath God forgotten to be gracious? hath he in anger flut up his tender mercies? Selah. And I faid, This is my infirmity; but I will remember the years of the right hand of the Most High. I will remember the works of the Lord: furely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings. Thy way, O God, is in the fanctuary: who is fo great a God as our God! Thou art the God that doest wonders: thou hast declared thy strength among the people. Thou hast with thine arm redeemed thy people, the fons of Jacob and Joseph. Selah. The waters faw thee, O God, the waters faw thee: they were afraid; the depths also were troubled. The clouds poured out water: the skies fent out a found: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world, the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron.

Pfalm 77.

Haman being in captivity and almost deprived of all consolation, representeth the violence and continuance of his sufferings, and the terrors which discomposed his mind; and complaineth that God did not hear him, though he called upon him with great servency.

O Lord God of my falvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry; for my foul is full of troubles; and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no ftrength: free among the dead like the flain that lie in the grave, whom thou rememberest no more; and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou haft afflicted me with all thy waves. Selah. Thou haft put away my acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth. Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee; I have stretched out my hands unto thee. Wilt thou shew wonders to the dead? shall the dead arife and praise thee? Selah. Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness? But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee. Lord, why castest thou off my soul? why hidest thou thy face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me: thy terrors have cut me off. They came round about me daily like water; they compassed me about together. Lover and friend hast thou put far from me, and mine acquaintance into darkness. Pfalm 88.

David humbleth himself before God, and beggeth of him to regard his deplorable situation, to hear his prayer, to guide him by his Spirit, and to deliver him from the persecution of his implacable enemies.

HEAR my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul: he hath smitten my life down to the ground: he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed

whelmed within me; my heart within me is defolate. I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. I stretch forth my hands unto thee: my foul thirsteth after thee as a thirsty land. Selali. Hear me speedily, O Lord: my spirit faileth: hide not thy face from me, left I be like unto them that go down into the pit. Cause me to hear thy loving-kindness in the morning, for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my foul unto thee. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. Teach me to do thy will; for thou art my God; thy spirit is good; lead me into the land of uprightnels. Quicken me, O Lord, for thy name's fake: for thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my foul: for I am thy fervant. Pfalm 143.

Prayers wherein the Pfalmist asketh help of God, in confideration of his own integrity, and the uprightness of his cause.

David calleth upon God to deliver him from his persecutors; protestel that he was innocent of the charge brought against him by Cush; and beggeth that God would take his cause into his hand and do him juffice. He then affureth himself, that God will hear him, and turn the enterprizes of his enemies against him to their own destruction, those of Cush especially, if he persisted in his wickedness

O LORD, my God, in thee do I put my trust; save me from all them that persecute me, and deliver me: lest he tear my foul like a lion, rending it in pieces, while there is none to deliver. O Lord my God, if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:) let the enemy persecute my foul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah. Arise, O Lord, in thine anger; lift up thyfelf, because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded. So shall the congregation of the people compass thee about: for their fakes therefore return thou on high. The Lord shall judge the people: judge me, O Lord, according to my righteoufness, and according to mine integrity that is in me. Oh, let the wickedness of the wicked come to an end; but establish the just: for the righteous

righteous God trieth the hearts and reins. My defence is of God, which faveth the upright in heart. God judgeth the righteous, and God is angry with the wicked every day. If he turn not, he will whet his fword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the perfecutors. Behold, he travaileth with iniquity, and hath conceived mischies, and brought forth falshood. He made a pit, and digged it, and is fallen into the ditch which he made. His mischies shall return upon his own head, and his violent dealing shall come down upon his own pate. I will praise the Lord according to his righteousness; and will sing praise to the name of the Lord most high.

Pjalm 7.

David entreateth the Lord to consider his innocence, and to restrain the malice of his persecutors; to whose greatest assume he should always preser the privilege of enjoying God's presence in the sanstuary.

HEAR the right, O Lord, attend unto my cry, give ear unto my prayer that goeth not out of feigned lips. Let my fentence come forth from thy presence; let thine eyes behold the things that are equal. Thou hast proved mine heart, thou hast visited me in the night; thou hast tried me, and shalt find nothing: I am purpoled that my mouth shall not transgress. Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer. Hold up my goings in thy paths, that my footsteps slip not. I have called upon thee; for thou wilt hear me, O God; incline thine ear unto me, and hear my speech. Shew thy marvellous loving-kindness, O thou that favest by thy right hand them which put their trust in thee from those that rife up against them. Keep me as the apple of the eye: hide me under the shadow of thy wings, from the wicked that oppress me, from my deadly enemies, who compass me about. They are inclosed in their own fat: with their mouth they speak proudly. They have now compassed us in our steps: they have set their eyes bowing down to the earth; like as a lion that is greedy of his prey, and as it were a young lion lurking in fecret places. Arife, O Lord, disappoint him, cast him down: deliver my foul from the wicked, which is thy fword: from men, which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest

of their fubstance to their babes. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Pfalm 17.

David being charged with crimes he was not guilty of, entreateth the Lord to support his innocence; declareth that the company of the wicked was his abhorrence, and the worship of God his delight; hopeth therefore that God will not cut him off with evil-doers,

nay, affureth himself of his support.

JUDGE me, O Lord; for I have walked in mine integrity: I have trufted also in the Lord; therefore I shall not flide. Examine me, O Lord, and prove me: try my reins and my heart. For thy loving kindness is before mine eyes: and I have walked in thy truth. I have not fat with vain perfons, neither will I go in with diffemblers. I have hated the congregation of evil doers; and will not fit with the wicked: I will wash mine hands in innocency: fo will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth. Gather not my foul with finners, nor my life with bloody men: in whose hands is mischief, and their right hand is full of bribes. But as for me, I will walk in mine integrity: redeem me, and be merciful unto me. My foot standeth in an even place: in the congregations will I bless the Lord. Pfalm 26.

David imploreth the divine affishance against those who persecuted him, and attempted by false-witness to take away his life; describeth their malice, injustice, and ingratitude to him, and his own innocency and behaviour towards them; and beggeth of God to disappoint their designs and deliver his servant, for which he

promiseth he will praise him.

PLEAD my cause, O Lord, with them that strive with me: fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation. Let them be consounded and put to shame that seek after my soul: let them be turned back and brought to consusion that devise my hurt. Let them be as chaff before the wind: and let the angel of the Lord chase them. Let their way be dark and slippery: and let the angel of the Lord persecute them. For without cause have they hid for me their net in a pit, which without cause they have digged for my soul. Vol. III.

Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall. And my foul shall be joyful in the Lord: it shall rejoice in his salvation. All my bones shall fay, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him? False witnesses did rise up: they laid to my charge things that I knew not. They rewarded me evil for good, to the spoiling of my foul. But as for me, when they were fick, my cloathing was fackcloth: I humbled my foul with fasting; and my prayer returned into mine own bosom. I behaved myself as though he had been my friend, or brother: I bowed down heavily, as one that mourneth for his mother. But in mine advertity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not: they did tear me, and ceased not; with hypocritical mockers in feasts, they gnashed upon me with their teeth. Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions. I will give thee thanks in the great congregation: I will praise thee among much people. Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause. For they speak not peace; but they devise deceitful matters against them that are quiet in the land. Yea, they opened their mouth wide against me, and faid, Aha, aha; our eye hath feen it. This thou hast seen, O Lord: keep not silence; O Lord, be not sar from me. Stir up thyfelf, and awake to my judgment, even unto my cause, my God and my Lord. Judge me, O Lord my God, according to thy righteousness: and let them not rejoice over me. Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up. Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me. Let them shout for joy, and be glad, that favour my righteous cause: yea, let them fay continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant: and my tongue shall speak of thy righteoutness and of thy praise all the day long.

Prayers expressing the firmest trust and considence in God under afflictions.

David complaineth of the great number of his enemies; expresseth his reliance on the protection of the Almighty; and imploreth his assistance.

LORD, how are they encreased that trouble me? many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. Selah. But thou, O Lord, art a shield for me; my glory, and the lister up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. Salvation belongeth unto the Lord; thy blessing is upon thy people. Selah.

David being persecuted by his enemies, and in danger of his life from false witnesses, testifieth his entire considence in the protection of the Almighty; beseecheth him to continue his savour; and is persuaded he will never forsake him.

THE Lord is my light and my falvation; whom shall I fear: the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I defired of the Lord, that will I feek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the fecret of his tabernacle shall he hide me; he shall set me upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle facrifices of joy; I will fing, yea, I will fing praises unto the Lord. Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart faid unto thee, Thy face, Lord, will I feek. Hide not thy face far from me; put not thy fervant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my falvation. When my father and my mother forfake mė, me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies: for salfe witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord, be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

Psalm 27.

David being pursued by his enemies, probably in his retreat from Keilah, entreateth the Lord to deliver him. He then returneth thanks that his prayers were heard.

IN thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily; be thou my strong rock, for an house of defence to fave me. For thou art my rock and my fortress: therefore for thy name's sake lead me, and guide me. Pull me out of the net that they have laid privily for me: for thou art my strength. Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth. I have hated them that regard lying vanities: but I trust in the Lord. I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my foul in advertities; and haft not thut me up into the hand of the enemy: thou hast fet my feet in a large room. Have mercy upon me, O Lord, for I am in trouble; mine eye is confumed with grief, yea, my foul and my belly. For my life is fpent with grief, and my years with fighing: my strength faileth because of mine iniquity, and my bones are confumed. I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did fee me without fled from me. I am forgotten as a dead man out of mind: I am like a broken veffel. For I have heard the flander of many: fear was on every fide: while they took counfel together against me, they devised to take away my life. But I trufted in thee, O Lord: I faid, Thou art my God. My times are in thy hand: deliver me from the hand of mine enemies, and from them that perfecute me. Make thy face to shine upon thy fervant: fave me for thy mercy's fake. Let me not be alhamed, O Lord; for I have called upon thee: let the wicked be ashamed, and let them be filent in the grave. Let the lying lips be put to filence: which speak grievous things proudly and contemptuoully against the righteous. O how great is thy goodness which thou hast laid up for them that fear thee! which thou

hast wrought for them that trust in thee, before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord: for he hath shewed me his marvellous kindness in a strong city. For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto the. O love the Lord, all ye his saints: for the Lord preserveth the saithful, and plentisully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

Psalm 31.

Divid prayeth God to defend him from those who sought his life, and promiseth to praise and bless him, when he has granted his request.

SAVE me, O God, by thy name, and judge me by thy frength. Hear my prayer, O God; give ear to the words of my mouth. For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah. Behold, God is mine helper: the Lord is with them that uphold my soul. He shall reward evil unto mine enemies: cut them off in thy truth. I will freely sacrifice unto thee: I will praise thy name, O Lord: for it is good. For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies. Psalm 54.

David describeth the watchfulness of his enemies to destroy him, prayeth for deliverance from them, and comforteth himself with the promise of God to protest him.

BE merciful unto me, O God: for man would swallow me up; he sighting daily oppresset me. Mine enemies would daily swallow me up: for they be many that sight against me, O thou most High. What time I am assaid, I will trust in thee. In God I will praise his word, in God I have put my trust; I will not sear what sless are against me for evil. They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. Shall they escape by iniquity? in thine anger, cast down the people, O God. Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book? When I cry unto thee, then shall mine enemies turn back, this I know; for God is for me. In God will I praise his word: in the Lord will I praise his word. In God have I put my

trust: I will not be afraid what man can do unto me. Thy vows are upon me, O God: I will render praises unto thee. For thou hast delivered my foul from death; wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

When David fled from Saul into the cave; in which he calleth upon God for his help, and sheweth the firm confidence he had in his protection.

BE merciful unto me, O God, be merciful unto me: for my foul trusteth in thee: yea, in the shadow of thy wings will I make my refuge until these calamities be overpast. I will cry unto God most high: unto God that performeth all things for me. He shall fend from heaven, and fave me from the reproach of him that would fwallow me up. Selah. God shall send forth his mercy and his truth. My foul is among lions: and I lie even among them that are fet on fire, even the fons of men, whose teeth are spears and arrows, and their tongue a sharp sword. Be thou exalted, O God, above the heavens; let thy glory be above all the earth. They have prepared a net for my fteps: my foul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah. My heart is fixed, O God, my heart is fixed: I will fing and give praise. Awake up, my glory; awake, pfaltery and harp: I myfelf will awake early. I will praise thee, O Lord, among the people: I will fing unto thee among the nations. For thy mercy is great unto the heavens, and thy truth unto the clouds. Be thou exalted, O God, above the heavens: let thy glory be above all the earth. Pialin 57.

David entreateth God to hear his prayer, and to take him into his

HEAR my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah. For thou, O God, haft heard my vows: thou hast given me the heritage of those that fear thy name. Thou wilt prolong the king's life; and his years as many generations. He shall abide before God for ever: O prepare mercy and truth which may preferve him. So will I fing praise unto thy name for ever, that I may daily perform my vows. Pfalm 61. David

David testificth that his confidence in God made him perfectly easy under the persecution of his enemies; and exhorteth others not to trust in men, nor in worldly goods, but in God alone, who is the disposer of all things, and the rewarder of all men.

TRULY my foul waiteth upon God: from him cometh my falvation: he only is my rock and my falvation: he is my defence; I shall not be greatly moved. How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence. They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah. My foul, wait thou only upon God: for my expectation is from him. He only is my rock and my falvation: he is my defence: I shall not be moved. In God is my falvation, and my glory: the rock of my strength, and my refuge is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah. Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity. Trust not in oppression, and become not vain in robbery: if riches encrease, set not your heart upon them. God hath spoken once, twice have I heard this; that power belongeth unto God. Also unto thee, O.Lord, belongeth mercy: for thou renderest to every man according to his work. Plalm. 62.

David beseecheth God to take him into his protestian, and to let him experience the same goodness in his old age, which he had felt the effects of from his youth. He complaineth of the insults and cruelty of his enemies; and, in full assurance that God will protest him, he is filled with a holy joy, and vows to bless him for ever.

IN thee, O Lord, do I put my trust: let me never be put to consusion. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me: for thou art my rock and my fortress. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man; for thou art my hope, O Lord God: thou art my trust from my youth. By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee. I am as a wonder unto many; but thou art my strong resuge. Let my mouth be filled with thy praise, and with

thy honour all the day. Cast me not off in the time of old age; forfake me not when my strength faileth. For mine enemies speak against me; and they that lay wait for my foul take counsel together, faying, God hath forsaken him: persecute and take him; for there is none to deliver him. O God, be not far from me: O my God, make hafte for my help. Let them be confounded and confumed that are adversaries to my soul: let them be covered with reproach and dishonour that seek my hurt. But I will hope continually, and will yet praise thee more and more. My mouth shall shew forth thy righteousness, and thy salvation all the day: for I know not the numbers thereof. I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and grey-headed, O God, forfake me not: until I have shewed thy strength unto this generation, and thy power to every one that is to come. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee? thou which hast shewed me great and fore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side. I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I fing with the harp, O thou holy one of Ifrael. My lips shall greatly rejoice when I fing unto thee: and my foul which thou haft redeemed. My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that feek my hurt. Pfalm 71.

David being in great distress, calleth upon the Lord with fervent zeal and firm confidence; and beseecheth him to deliver him from his enemies, according to his mercy and loving kindness.

BOW down thine ear, O Lord, hear me, for I am poor and needy. Preferve my foul, for I am holy: O thou my God, fave thy fervant that trusteth in thee. Be merciful unto me, O Lord: for I cry unto thee daily. Rejoice the foul of thy fervant: for unto thee, O Lord, do I lift up my foul. For thou, Lord, art good, and ready to forgive: and plenteous in mercy unto all them that call upon thee. Give ear, O Lord, unto my prayer: and attend to the voice of my supplications. In the day of my trouble I will call upon thee: for thou wilt answer me. Among the Gods there is none like unto thee, O Lord, neither are there any works

works like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord: and shall glorify thy name. For thou art great, and doest wondrous things: thou art God alone. Teach me thy way, O Lord, I will walk in thy truth: unite my heart to fear thy name. I will praise thee, O Lord, my God, with all my heart: and I will glorify thy name for evermore. For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell. O God, the proud are risen against me. and the affemblies of violent men have fought after my foul; and have not fet thee before them. But thou, O Lord, art a God full of compassion, and gracious: long suffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me, give thy strength unto thy fervant, and save the son of thine hand-maid. Shew me a token for good, that they which hate me may fee it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

Plalm 86.

Prayers composed when the people of God were under affliction or perfecution.

One of the fons of Korah being among the Ifraelites led captive, probably into Affyria, entreateth God to restore them to their own country. The prophet beginneth his prayer with mentioning the wonders God had wrought in bringing their forefathers into the land of Canaau; hence he hopeth that God would again display his power in behalf of the captive Ifraelites. He then exposulates with God for giving them up to their enemies; describeth the severe treatment they were exposed to for his sake; and beggeth of him to come to their assistance and deliver them.

WE have heard with our ears, O God, our fathers have told us what work thou didft in their days, in the times of old. How thou didft drive out the heathen with thy hand, and plantedft them; how thou didft afflict the people, and caft them out. For they got not the land in poffession by their own sword, neither did their own arm save them; but thy right hand and thine arm, and the light of thy countenance, because thou hadst a favour unto them. Thou art my king, O God, command deliverances for Jacob. Through thee will we push down our enemies; through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame

that hated us. In God we boast all the day long: and praise thy name for ever. Selah. But thou hast cast off, and put us to shame; and goest not forth with our armies. Thou makest us to turn back from the enemy: and they which hate us spoil for themselves. Thou hast given us like sheep appointed for meat: and hast scattered us among the heathen. Thou fellest thy people for nought, and dost not increase thy wealth by their price. Thou makest us a reproach to our neighbours, a fcorn and derision to them that are round about us. Thou makeft us a by-word among the heathen: a shaking of the head among the people. My confusion is continually before me, and the shame of my face hath covered me: for the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger. All this is come upon us; yet have we not forgotten thee, neither have we dealt fallly in thy covenant. Our heart is not turned back, neither have our fteps declined from thy way. Though thou hast fore broken us in the place of dragons, and covered us with the shadow of death. If we have forgotten the name of our God, or firetched out our hands to a strange God: shall not God search this out? for he knoweth the secrets of the heart. Yea, for thy fake are we killed all the day long; we are counted as sheep for the thughter. Awake, why fleepest thou, O Lord? arise, cast us not off for ever. Wherefore hidest thou thy face? and forgettest our affliction, and our oppression? For our soul is bowed down to the dust; our belly cleaveth unto the earth. Arife for our help, and redeem us for thy mercy's fake.

Plalm 44.

David describeth the calamities and distresses of the people of God when for faken by him; and their victories and successes when taken into his favour: and prayeth that he would now prosper their arms against Edom.

O God, thou haft cast us off, thou hast scattered us, thou balt been displeased; O turn thyself to us again. Thou half made the earth to tremble: thou half broken it; heal the breathes thereof, for it shaketh. Thou hast shewed thy people hard things: thou hast made us to drink the wine of aftonishment. Thou hast given a banner to them that feared thee: that it might be displayed because of the truth. Selah. That thy beloved may be delivered; fave with thy right land, and hear me. God hath spoken in his holiness, 1 will rejoice: I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, and Manasseh is mine, Ephraim also is the strength of mine head; Judah is my law-giver; Moab is my wash-pot, over Edom will I cast out my shoe: Philistia, triumph thou because of me. Who will bring me into the strong city? who will lead me into Edom? Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies? Give us help from trouble: for vain is the help of man. Through God we shall do valiantly: for he it is that shall tread down our enemies.

Afaph lamenteth the destruction of Jerusalem and the burning of the temple, and representeth the deplorable slate to which Judea was reduced during the Babylonish captivity, being deprived of the tokens of God's covenant and of his favour. He then comforteth himself with restesting on the deliverances God had formerly wrought for his people, and on the proofs he daily gives of his power in the general course of nature; and beggeth of him once more to make their cause his own, and avenge them of their adversaries.

O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture? Rementber thy congregation which thou hast purchased of old: the rod of thine inheritance which thou hast redeemed, this mount Zion, wherein thou had dwelt. Lift up thy feet unto the perpetual defolations; even all that the enemy hath done wickedly in the fanctuary. Thine enemies roar in the midst of thy congregations: they fet up their ensigns for signs. A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once, with axes and hammers. They have cast fire into thy fanctuary, they have defiled by casting down the dwelling place of thy name to the ground. They faid in their hearts, let us destroy them together: they have burned up all the fynagogues of God in the land. We fee not our figns, there is no more any prophet, neither is there among us any that knoweth how long. O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom. For God is my king of old, working falvation in the midst of the earth. Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters. Thou brakest the heads of Leviathan in pieces, and gavest him to be meat to the people inhabiting the wildernefs. Thou didft cleave the fountain and the flood: thou driedst up mighty rivers. The day is thine, the night also is thine: thou hast prepared the light and the sun. Thou hast set all the borders of the earth: thou hast made summer and winter. Remember this, that the enemy hath reproached; O Lord, and that the foolish people have blasphemed thy name. O deliver not the soul of thy turtle dove unto the multitude of the wicked, forget not the congregation of thy poor for ever. Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty. O let not the oppressed return ashamed: let the poor and needy praise thy name. Arise, O God, plead thine own cause: remember how the soolish man reproacheth thee daily. Forget not the voice of thine enemies: the tumult of those that rise up against thee, increaseth continually.

Asaph complaineth that the Babylonians had destroyed the city and temple of Jerusalem; and beseecheth God to be reconciled to his people, and to punish the blasphemies and cruelties of their idolatrous enemies.

O God, the heathen are come into thine inheritance, thy holy temple have they defiled: they have laid Jerusalem on heaps. The dead bodies of thy fervants have they given to be meat unto the fowls of the heaven, the flesh of thy faints unto the beafts of the earth. Their blood have they shed like water round about Jerusalem: and there was none to bury them. We are become a reproach to our neighbours: a fcorn and derifion to them that are round about us. How long, Lord? wilt thou be angry for ever? fliall thy jealoufy burn like fire? Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name. For they have devoured Jacob, and laid wafte his dwelling place. O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low. Help us, O God of our falvation, for the glory of thy name: and deliver us, and purge away our fins for thy name's fake. Wherefore should the heathen fay, where is their God? let him be known among the heathen in our fight by the revenging of the blood of thy fervants which is shed. Let the fighing of the prisoner come before thee, according to the greatness of thy power: preserve thou those that are appointed to die. And render unto our neighbours feven-fold into their bosom, their reproach wherewith they have reproached thee, O Lord.

So we thy people and sheep of thy pasture, will give thee thanks for ever: we will shew forth thy praise to all generations

Pfalm 79.

Afaph represents, under the image of a favourite vine laid waste and destroyed by the enemy, the extreme desolation the Israclics were reduced to in their captivity, and entreateth God to come to their deliverance, and to remember the covenant he had made with his people; for which he promiseth they will return to their obedience, and bless his holy name.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest between the cherubims, shine forth. Before Ephraim, and Benjamin, and Manasseh, stir up thy ftrength, and come and fave us. Turn us again, O God, and cause thy face to shine, and we shall be faved. O Lord, God of hosts, how long wilt thou be angry against the prayer of thy people? thou feedest them with the bread of tears; and givest them tears to drink in great measure. Thou makest us a strife unto our neighbours: and our enemies laugh among themselves. Turn us again, O God of hofts, and cause thy face to shine, and we shall be faved. Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparest room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She fent out her boughs unto the fea, and her branches unto the river. Why hast thou then broken down her. hedges, fo that all they which pass by the way, do pluck her? the boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we befeech thee, O God of hosts: look down from heaven, and behold. and vifit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire, it is cut down: they perish at the rebuke of thy countenance. Let thy hand be upon the man of thy right hand, upon the fon of man whom thou madest strong for thyself. So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O Lord God of hosts, cause thy face to shine. and we shall be faved.

Pfalm 80.

Several of the neighbouring nations being gathered together to make war against the Israelites, the prophet entreateth the Lord to destroy those nations, as he had formerly destroyed the kings that assaulted their forefathers.

KEEP not thou filence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have faid, come, and let us cut them off from being a nation: that the name of Ifrael may be no more in remembrance. For they have confulted together with one confent: they are confederate against thee. The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes. Gebal, and Ammon, and Amalek, the Philistines, with the inhabitants of Tyre. Assuralso is joined with them: they have holpen the children of Lot. Selah. Do unto them as unto the Midianites, as to Sifera, as to Jabin, at the brook of Kison: which perished at Endor: they became as dung for the earth. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: who faid, let us take to ourselves the houses of God in possession. O my God, make them like a wheel: as the stubble before the wind. As the fire burneth the wood, and as the flame fetteth the mountains on fire; fo persecute them with thy tempest, and make them asraid with thy storm. Fill their faces with shame: that they may seek thy name, O Lord. Let them be confounded and troubled for ever: yea, let them be put to shame, and perish: that nien may know that thou, whose name alone is Jehovah, art the most high over all the earth. Plalm 83.

Ethan the Ezrahite, speaking in the person of his prince, describeth his reliance on the faithfulness of God to sulfil his covenant with David, and on the power of God to person wonders for the deliverance of his people. He then representeth, that, notwith-standing his covenant with David, and his power to deliver his people, the kingdom of Judah was at that time in great desolation, thing despoiled of its glory, and delivered into the hands of the Babylonians; and imploreth the Lord to put an end to their captivity and their calamities.

I will fing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. I

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have made a covenant with my chosen, I have sworn unto David my fervant, Thy feed will I establish for ever, and build up thy throne to all generations. Selah. And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the faints. For, who in the heaven can be compared unto the Lord? who among the fons of the mighty can be likened unto the Lord? God is greatly to be feared in the affembly of the faints, and to be had in reverence of all them that are about him. O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee? Thou rulest the raging of the fea: when the waves thereof arise thou stillest them. Thou hast broken Rahab in pieces as one that is slain: thou hast scattered thine enemies with thy strong arm. The heavens are thine, the earth also is thine: as for the world, and the fulness thereof, thou hast founded them. The north and the fouth thou hast created them: Tabor and Hermon shall rejoice in thy name. Thou hast a mighty arm; strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. For thou art the glory of their strength: and in thy favour our horn shall be exalted. For the Lord is our defence: and the holy One of Ifrael is our king. Then thou spakest in vision to thy holy one, and faidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my fervant: with my holy oil have I anointed him. With whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the fon of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him; but my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. I will fet his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God, and the rock of my falvation. Also I will make him my first born, higher than the kings of the My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His feed also will I make to endure for ever, and his throne as the days of heaven. If his children forfake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments:

The prophet representeth to God the deplorable condition the Israelites were reduced to by the crucity of their heathen invaders, whose infolence, injustice, and impicty he describeth. He then consoleth himself with the promise of protection which God had given his people in the law, and foretelleth the deliverance of the Israelites, and the destruction of their invaders.

O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself. Lift up thyself, thou judge of the earth; render a reward to the proud. Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things?

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and all the workers of iniquity boast themselves? They break in pieces thy people, O Lord, and afflist thine heritage. They flay the widow and the stranger, and murder the fatherless. Yet they say, The Lord shall not see; neither shall the God of Jacob regard it. Understand, ye brutish among the people; and ye fools, when will ye be wife? He that planted the ear, shall he not hear? he that formed the eye, shall he not see? He that chastiseth the heathen, shall not be correct? he that teacheth man knowledge, shall not he know? The Lord knoweth the thoughts of man, that they are vanity. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. For the Lord will not cast off his people, neither will he forfake his inheritance. But judgment shall return unto righteousness: and all the upright in heart shall follow it. Who will rife up for me against the evil-doers? or who will stand up for me, against the workers of iniquity? Unless the Lord had been my help, my foul had almost dwelt in silence. When I said, my foot slippeth; thy mercy, O Lord, held me up. In the multitude of my thoughts within me, thy comforts delight my foul. Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is my defence; and my God is the rock of my refuge. And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off. Pfalm 94.

The prophet representeth to God the deplorable state he was in while a captive at Babylon; beggeth of him to restore his people to their land, and his temple to its former glory; that the nations, when they saw it, might be induced to sear him, and that the Jews, when reinslated there, might have occasion to bless him for ever.

HEAR my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine 'ear unto me: in the day when I call, answer me speedily. For my days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten, and withered like grass; so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a Vol. III.

fparrow alone upon the housetop. Mine enemies reproach me all the day; and they that are mad against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping; because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down. My days are like a shadow that declineth; and I am withered like grafs. But thou, O Lord, shalt endure for ever, and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the fet time, is come. For thy fervants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his fanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerufalem; when the people are gathered together, and the kingdoms to ferve the Lord. He weakened my strength in the way; he shortened my days. I faid, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vefture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end. The children of thy fervants shall continue, and their feed shall be established before thee. P[alm 102.

The Ifraelies being oppressed and tersecuted by their enemies, the psalmist imploreth the divine assistance.

UNTO thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of fervants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistres; so our eyes wait upon the Lord our God, until that he have mercy upon us. Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt. Our foul is exceedingly filled with

with the fcorning of those that are at ease, and with the contempt of the proud.

Pfalm 123.

The Jews at Babylon express their affliction for their captivity and their zeal for Jerusalem; and reflect with severity on the Edomites who rejoiced to see it destroyed, and on the Babylonians who destroyed it.

BY the rivers of Babylon, there we fat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midft thereof. For there they that carried us away captive required of us a fong: and they that wasted us required of us mirth, saying, Sing us one of the tongs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed: happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones.

Pfalm 137.

Prayers in time of trouble and affliction.

David imploreth the assistance of God against his persecutors; exhorteth them to acknowledge in their hearts his designation to the throne of Saul, and to design from their enterprises against him; and declareth that his sole considence was in God, in whose favour he was more happy than worldly men in their greatest assume.

HEAR me when I call, O God of my righteoufness: thou hast enlarged me when I was in distress: have mercy upon me, and hear my prayer. O ye fons of men, how long will ye turn my glory into shame: how long will ye love vanity, and seek after leasing? Selah. But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him. Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah. Offer the facrifices of righteousness: and put your trust in the Lord. There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine

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vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it. All that hate me whisper together against me: against me do they devise my hurt. An evil disease, say they, cleaveth fast unto him: and now that he lieth, he shall rise up no more. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath listed up his heel against me. But thou, O Lord, be merciful unto me, and raise me up, that I may requite them. By this I know that thou savourest me, because mine enemy doth not triumph over me. And as for me, thou upholdest me in mine integrity, and settest me before thy sace for ever. Blessed be the Lord God of Israel, from everlasting and to everlasting. Amen, and Amen.

David describeth his distress when he was pursued by his enemies, probably in the time of Absalom's rebellion; and complaineth of the treachery of his subjects, more particularly of one, who was probably Ahitophel, begging that God would confound their counsels and destroy the authors of them. And at length, from a view of the perfidiousness of his enemies and of his own integrity, he comforteth himself with hopes that God would not forsake him, but would destroy those who sought his ruin.

GIVE ear to my prayer, O God; and hide not thyfelf from my supplication. Attend unto me, and hear me: I mourn in my complaint, and make a noise; because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me. My heart is fore pained within me; and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me: and horror hath overwhelmed me. And I faid. Oh, that I had wings like a dove: for then would I fly away and be at rest: lo, then would I wander far off, and remain in the wilderness. Selah. I would hasten my escape from the windy from and tempest. Destroy, O Lord, and divide their tongues: for I have feen violence and strife in the city. Day and night they go about it upon the walls thereof: mifchief also and forrow are in the midst of it. Wickedness is in the midst thereof: deceit and guile depart not from her streets. For it was not an enemy that reproached me: then I could have borne it: neither was it he that hated me that did magnify himself against me: then I would have hid myself from him. But it was thou, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. Let death feize upon them, and let them go down quick into hell: for wickedness

wickedness is in their dwellings, and among them. As for me, I will call upon God: and the Lord shall fave me. Evening and morning, and at noon will I pray, and cry aloud: and he shall hear my voice. He hath delivered my foul in peace from the battle that was against me: for there were many with me. God shall hear and afflict them, even he that abideth of old: Selah. Because they have no changes, therefore they fear not God. He hath put forth his hands against such as be at peace with him: he hath broken his covenant. The words of his mouth were smoother than butter, but war was in his heart: his words were fofter than oil, yet were they drawn fwords. Cast thy burden upon the Lord, and he shall sustain thee; he shall never fuffer the righteous to be moved. But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days: but I will trust in thee. Pfalm 55.

David layeth before God the great danger he was in, and entreateth him to deliver him from his enemies, to restrain their malice, and to make them an example to all the world.

DELIVER me from mine enemies, O my God: defend me from them that rife up against me. Deliver me from the workers of iniquity, and fave me from bloody men. For lo, they lie in wait for my foul: the mighty are gathered against me: not for my transgression, nor for my sin, O Lord. They run and prepare themselves without my fault: awake to help me, and behold. Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgretfors. Selah. They return at evening, they make a noise like a dog, and go round about the city. Behold, they belch out with their mouth: fwords are in their lips: for who, fay they, doth hear? But thou, O Lord, shalt laugh at them: thou shalt have all the heathen in derifion. Because of his strength will I wait upon thee: for God is my defence. The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies. Slay them not, lest my people forget: fcatter them by thy power: and bring them down, O Lord our shield. For the sin of their mouth, and the words of their lips, let them even be taken in their pride: and for curfing and lying which they fpeak. Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob, unto the ends of the earth. Selah. And at evening let them return; and let them make a noise

like a dog, and go round about the city. Let them wander up and down for meat, and grudge if they be not fatisfied. But I will fing of thy power; yea, I will fing aloud of thy mercy in the morning: for thou haft been my defence and refuge in the day of my trouble. Unto thee, O my frength, will I fing: for God is my defence, and the God of my mercy.

Pfalm 59.

David entreateth God to defend him from the fubtilty and cruelty of his enemies; and foretelleth their ruin, which, he declares, will be manifest to all.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy. Hide me from the fecret counfel of the wicked; from the infurrection of the workers of iniquity: who whet their tongue like a fword, and bend their bows to shoot their arrows, even bitter words: that they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves in an evil matter: they commune of laying mares privily: they fay, Who shall fee them? They fearch out iniquities; they accomplish a diligent fearch: both the inward thought of every one of them, and the heart is deep. But God shall shoot at them with an arrow; fuddenly shall they be wounded. So they shall make their own tongue to fall upon themselves: all that see them shall flee away. And all men shall fear, and shall declare the work of God: for they shall wifely consider of his doing. The righteous shall be glad in the Lord, and shall trust in him: and all the upright in heart shall glory.

David being perfecuted by his enemies prayeth the Lord to come to his affiftance.

MAKE haste, O God, to deliver me; make haste to help me, O Lord. Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt. Let them be turned back for a reward of their shame, that say, Aha, aha. Let all those that seek thee rejoice, and be glad in thee: and let such as love thy salvation say continually, Let God be magnified. But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying.

Palm 70.

David describeth the malice and injustice of his enemies, and giveth a particular account of their imprecations against him. He then beseecheth God to deal kindly with him, and to disappoint the malice of his accusers; and promiseth that he will joyfully celebrate him, as the deliverer of the helpless from merciless oppressors.

HOLD not thy peace, O God of my praise; for the mouth of the wicked, and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause. For my love, they are my adverfaries: but I give myfelf unto prayer. And they have rewarded me evil for good, and hatred for my love. Set thou a wicked man over him: and let fatan ftand at his right hand. When he shall be judged let him be condemned, and let his prayer become fin. Let his days be few; and let another take his office. Let his children be fatherlefs. and his wife a widow. Let his children be continually vagabonds, and beg: let them feek their bread also out of their desolate places. Let the extortioner catch all that he hath; and let the stranger spoil his labour. Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children. Let his posterity be cut off; and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the Lord; and let not the fin of his mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth. Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even flay the broken in heart. As he loved curfing, fo let it come unto him: as he delighted not in bleffing. fo let it be far from him. As he clothed himfelf with curfing like as with his garment, so let it come into his bowels like water. and like oil into his bones. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually. Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my foul. But do thou for me, O God the Lord, for thy name's fake: because thy mercy is good, deliver thou me. For I am poor and needy, and my heart is wounded within me. I am gone like the shadow when it declineth: I am toffed up and down as the locust. My knees are weak through fasting: and my flesh faileth of fatness. I became also a reproach unto them: when they looked upon me, they shaked their heads. Help me, O Lord my God: O fave me according to thy mercy: that they may know that this is thy hand; that thou, Lord, hast done it. Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice. Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion as with a mantle. I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude. For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

Psalm 109.

David beggeth of God to defend him from the deceits and calumnies of the wicked, and complaineth that he is forced to dwell among them.

IN my distress I cried unto the Lord, and he heard me. Deliver my foul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou salfe tongue? Sharp arrows of the mighty with coals of juniper. Woe is me, that I fojourn in Mesech! that I dwell in the tents of Kedar! My foul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war.

David entreateth God to defend him from the wiles and malice of those who sought his ruin; prayeth him to blast their wicked defigns; and affureth himself of his protection.

DELIVER me, O Lord, from the evil man: preserve me from the violent man; which imagine mischiefs in their heart; continually are they gathered together for war. They have sharpened their tongues like a serpent: adder's poison is under their lips. Selah. Keep me, O Lord, from the hands of the wicked: preserve me from the violent man; who have purposed to overthrow my goings. The proud have hid a fnare for me, and cords; they have spread a net by the wayfide: they have fet gins for me. Selah. I faid unto the Lord, Thou art my God: hear the voice of my supplications, O Lord. O God the Lord the strength of my salvation, thou hast covered my head in the day of battle. Grant not, O Lord, the defires of the wicked: further not his wicked device; lest they exalt themselves. Selah. As for the head of those that compass me about, let the mischief of their own lips cover them. Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again. Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him. I know

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that the Lord will maintain the cause of the afflisted, and the right of the poor. Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

Pfalm 140.

David being driven out of Judea by Saul, beggeth of God grace that he may not fin against him with his tongue, nor be drawn into any sinful compliances by living amongst idolaters. He consideth in God's help, and prayeth that he would deliver him from those who sought his ruin.

LORD, I cry unto thee: make haste unto me: give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening facrifice. Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practife wicked works with men that work iniquity: and let me not eat of their dainties. Let the righteous finite me: it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my. head: for yet my prayer also shall be in their calamities. When their judges are overthrown in stony places, they shall hear my words; for they are sweet. Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth. But mine eyes are unto thee, O God the Lord: in thee is my trust, leave not my foul destitute. Keep me from the fnares which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withal escape. Pfalm 141.

David being surrounded by Saul's army, he beggeth of God to assist him in that imminent danger, and voweth in return to praise him for so great a mercy.

I CRIED unto the Lord with my voice: with my voice unto the Lord did I make my fupplication. I poured out my complaint before him; I shewed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me: refuge sailed me: no man cared for my soul. I cried unto thee, O Lord; I said, Thou art my refuge, and my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise

praise thy name; the righteous shall compass me about; for thou shalt deal bountifully with me.

Pfalm 142.

Prayers of Intercession.

The people of Ifrael entreat the Lord to preserve David their king in the day of tattle, and make him victorious over his enemies; and express their considence, that God will grant their request.

THE Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. Send thee help from the fanctuary, and strengthen thee out of Zion. Remember all thy offerings, and accept thy burnt facrifice. Selah. Grant thee according to thine own heart, and fulfil all thy counfel. We will rejoice in thy salvation, and in the name of our God we will fet up our banners: the Lord sulfil all thy petitions. Now know I that the Lord saveth his anointed: he will hear him from his holy heaven, with the saving strength of his right hand. Some trust in chariots, and some in horses: but we will remember the name of the Lord our God. They are brought down and sallen, but we are risen and stand upright. Save, Lord: let the king hear us when we call.

David prayeth to God to bless the Israelites, and to grant that all the nations of the world may praise and adore him.

GOD be merciful unto us, and blefs us; and cause his face to shine upon us. Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God: let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah. Let the people praise thee, O God: let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us; and all the ends of the earth shall fear him. Psalm 67.

David expresseth his zeal for the house of God, and his love for the city of Jerusalem; praying for the prosperity of it, and voxing to promote its welfare.

I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord.

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unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good.

Psalm 122.

David pleadeth with God, and urgeth his folicitude for God's glory, and God's oath in consequence of it, as arguments with him that he should hear his prayer, and bless his posterity.

LORD, remember David, and all his afflictions: how he sware unto the Lord, and vowed unto the mighty God of Jacob; Surely, I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or flumber to mine eye-lids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah: we found it in the fields of the wood. We will go into his tabernacles; we will worship at his foot-stool. Arise, O Lord, into thy rest; thou and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy faints shout for joy. For thy fervant David's fake turn not away the face of thine anointed. The Lord hath sworn in truth unto David: he will not turn from it; of the fruit of thy body will I fet upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. For the Lord hath chosen Zion; he hath defired it for his habitation. This is my rest for ever: here will I dwell; for I have defired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with falvation: and her faints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine Anointed. His enemies will I clothe with shame: but upon himself shall his crown flourish. Palm 132.

David bleffeth Jehovah for the deliverances he had already granted him, and prayeth for further affifiance against his foreign enemies. He then describe the happiness of that people which hath Jeho-revah for their God.

BLESSED be the Lord my strength, which teacheth my hands to war, and my fingers to fight: my goodness, and my fortress; my high tower, and my deliverer; my shield,

and he in whom I trust; who subdueth my people under me. Lord, what is man, that thou takest knowledge of him? or the fon of man, that thou makest account of him! Man is like to vanity: his days are as a shadow that passeth away. Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them. Send thine hand from above; rid me and deliver me out of great waters from the hand of ftrange children; whose mouth speaketh vanity, and their right hand is a right hand of falsehood. I will fing a new fong unto thee, O God: upon a pfaltery, and an inftrument of ten strings will I sing praises unto thee. It is he that giveth falvation unto kings: who delivereth David his fervant from the hurtful fword. Rid me and deliver me from the hand of strange children, whose month speaketh vanity, and their right hand is a right hand of fallehood. That our fons may be as plants grown up in their youth; that our daughters may be as corner ftones, polished after the fimilitude of a palace: that our garners inay be full, affording all manner of ftore; that our theep may bring forth thousands and ten thousands in our streets: that our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is that people that is in such a case: yea, happy is that people, whose God is the Lord. Pfalm 144.

PSALMS OF THANKSGIVING.

Thankfgivings for mercies vouchfafed to particular persons.

David's thanksgiving for a signal victory obtained over a neighbouring nation; in which he praiseth the Lord for the power, wisdom, and justice he had manifested in the deliverance of his people, and in the destruction of their enemies.

I WILL praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High. When mine enemies are turned back, they shall fall and perish at thy presence. For thou hast maintained my right and my cause: thou sattest in the throne judging right. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever. O

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thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them. But the Lord shall endure for ever: lie hath prepared his throne for judgment. And he shall judge the world in righteoufnels, he shall minister judgment to the people in uprightness. The Lord also will be a refuge for the oppressed; a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, Lord, hast not forfaken them that feek thee. Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings. When he maketh inquisition for blood, he remembereth them; he forgetteth not the cry of the humble. Have mercy upon me, O Lord; confider my trouble which I fuffer of them that hate me, thou that liftest me up from the gates of death; that I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy falvation. The heathen are funk down in the pit that they made: in the net which they hid is their own foot taken. The Lord is known by the judgment which he executeth: the wicked is fnared in the work of his own hands. Higgaion. Selah. The wicked shall be turned into hell, and all the nations that forget God. For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever. Arife, O Lord; let not man prevail: let the heathen be judged in thy fight. Put them in fear, O Lord: that the nations may know themselves to be but men. Selah.

Pfalm 9.

David describeth the great dangers he had been exposed to, the wonderful deliverances he had met with, and the signal victories he had obtained over his enemies by the divine assistance; extolling the power, justice, and goodness, which God had manifested on these occasions.

I will love thee, O Lord my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies. The forrows of death compassed me, and the floods of ungodly men made me afraid. The forrows of hell compassed me about: the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the soundations also of the hills moved and were shak-

en, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also and came down: and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his fecret place: his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed; hailstones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice: hail stones and coals of fire. Yea, he fent out his arrows, and fcattered them; and he shot out lightnings, and discomsited them. Then the channels of waters were feen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils. He sent from above, he took me, he drew me out of many waters. He delivered me from my frong enemy, and from them which hated me: for they were too firong for me. They prevented me in the day of my calamity: but the Lord was my flay. He brought me forth also into a large place; he delivered me because he delighted in me. The Lord rewarded me according to my righteoufness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity. Therefore hath the Lord recompensed me according to my righteousness, according to the cleannefs of my hands in his eye-fight. With the merciful thou wilt shew thyself merciful; with an upright man thou wilt thew thyfelf upright; with the pure thou wilt shew thyfelf pure; and with the froward thou wilt shew thyself froward. For thou wilt fave the afflicted people; but wilt bring down high looks. For thou wilt light my candle: the Lord my God will enlighten my darkness. For by thee I have run through a troop, and by my God have I leaped over a wall. As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him. For who is God fave the Lord? or who is a rock fave our God? It is God that girdeth me with strength, and maketh my way perfect. Me maketh my feet like hinds' feet, and fetteth me upon my high places. He teacheth my hands to war, fo that a bow of freel is broken by mine arms. Thou haft also given me the thield of thy falvation: and thy right hand bath holden me up, and thy gentleness bath made me great. Thou hast enlarged

enlarged my steps under me; that my feet did not slip. I have purfued mine enemies, and overtaken them: neither did I turn again till they were confumed. I have wounded them that they were not able to rife: they are fallen under my feet. For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies: that I might destroy them that hate me. They cried, but there was none to fave them: even unto the Lord, but he answered them not. Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets. Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me. As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me. The strangers shall fade away, and be afraid out of their close places. The Lord liveth, and blessed be my rock: and let the God of my falvation be exalted. It is God that avengeth me, and subdueth the people unto me. He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man. Therefore will I give thanks unto thee, O Lord, among the heathen, and fing praifes unto thy name. Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his feed for evermore. Pfalm 18.

The Israelites praise God for the victory vouchsafed to David their king, and express their confidence in the future protection of the Almighty.

THE king shall joy in thy strength, O Lord; and in thy falvation how greatly shall he rejoice! Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah. For thou preventest him with the blessings of goodness: thou settest a crown of pure gold upon his head. He asked life of thee, and thou gavest it him, even length of days for ever and ever. His glory is great in thy falvation: honour and majesty hast thou laid upon him. For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance. For the king trusteth in the Lord; and through the mercy of the most High he shall not be moved. Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall Vol. III.

devour them. Their fruit shalt thou destroy from the earth, and their feed from among the children of men. For they intended evil against thee: they imagined a mischievous device, which they are not able to perform. Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them. Be thou exalted, Lord, in thine own strength; so will we sing and praise thy power.

David thanketh God for having recovered him from a sickness which had brought him to the very gates of death; acknowledgeth that prosperity had made him forget himself, and that God had chastened him to bring him to a sense of his weakness and dependence; vows therefore to praise God continually.

I will extol thee, O Lord: for thou hast lifted me up. and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my foul from the grave: thou hast kept me alive that I should not go down to the pit. Sing unto the Lord, O ye faints of his, and give thanks at the remembrance of his holiness. For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning. And in my profperity I faid, I shall never be moved. Lord, by thy favour thou hast made my mountain to stand strong, thou didst hide thy face, and I was troubled. I cried to thee, O Lord; and unto the Lord I made supplication. What profit is there in my blood, when I go down to the pit? shall the dust praise thee? shall it declare thy truth? Hear, O Lord; and have mercy upon me: Lord, be thou my helper. Thou hast turned for me my mourning into dancing: thou hast put off my fackcloth, and girded me with gladness: to the end that my glory may fing praise to thee, and not be filent. O Lord my God, I will give thanks unto thee for ever.

David praifeth God for delivering him, when he was discovered by the Philistines in the city of Gath. He representeth God's care and protestion of his children, the advantages which the scar of God procures them, and the fatal lot of the wicked.

I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from

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all my fears. They looked unto him, and were lightened; and their faces were not ashamed. This poor man cried, and the Lord heard him, and faved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste, and see that the Lord is good; bleffed is the man that trusteth in him. O fear the Lord, ye his faints: for there is no want to them that fear him. The young lions do lack, and fuffer hunger: but they that feek the Lord shall not want any good thing. Come. ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that defireth life, and loveth many days, that he may fee good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; feek peace, and purfue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and faveth fuch as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones; not one of them is broken. Evil shall slay the wicked; and they that hate the righteous shall be desolate. The Lord redeemeth the foul of his fervants: and none of them, that trust in him shall be desolate. Pfalm 34.

Afaph, speaking in the person of his prince, praiseth God for the wonderful works which he had done towards delivering him from the heathen who had invaded him, and established him again in his kingdom; and voweth, that, when he should be compleatly settled, he would govern it righteously.

UNTO thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near, thy wondrous works declare. When I shall receive the congregation, I will judge uprightly. The earth and all the inhabitants thereof are disloved: I bear the pillars of it. Selah. I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn. Lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the fouth. But God is the judge: he putteth down one, and setteth up another. For in the hand of the Lord there is a cup, and the wine is red: it is full of mixture, and he poureth out of the same:

but the dregs thereof all the wicked of the earth shall wring them out, and drink them. But I will declare for ever; I will sing praises to the God of Jacob. All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

Psalm 75.

David bleffeth the, Lord for his goodness towards himself and the Israelites; celebrates his great mercy and tender compassion towards his people; and inviteth all creatures to join with him in praising the name of the Lord.

BLESS the Lord, O my foul: and all that is within me bless his holy name. Bless the Lord, O my foul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who fatisfieth thy mouth with good things; fo that thy youth is renewed like the eagle's. The Lord executeth-righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our fins: nor rewarded us according to our iniquities. For as the heaven is high above the earth, fo great is his mercy toward them that fear him. As far as the east is from the welt, fo far hath he removed our transgressions from us. Like as a father pitieth his children, fo the Lord pitieth them that fear him. For he knoweth our frame: he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind paffeth over it, and it is gone: and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteoulness unto children's children; to fuch as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Blefs the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Blefs ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: bles the Lord, O my foul. Pfalm 103.

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David praifeth God with great zeal, and imploreth his affiftance. He then affureth himself, that by the divine aid he should be victorious over the Moabites, Edomites, and all those who opposed

O God, my heart is fixed, I will fing and give praise, even with my glory. Awake, pfaltery and harp: I myfelf will awake early. I will praise thee, O Lord, among the people: and I will fing praises unto thee among the nations. For thy mercy is great above the heavens: and thy truth reacheth unto the clouds. Be thou exalted, O God, above the heavens: and thy glory above all the earth; that thy beloved may be delivered: fave with thy right hand, and answer me. God hath spoken in his holiness; I will rejoice: I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, Manasseh is mine; Ephraim also is the strength of mine head: Judah is my lawgiver; Moab is my washpot; over Edom will I cast out my shoe: over Philistia will I triumph. Who will bring me into the strong city? who will lead me into Edom? Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts? Give us help from trouble: for vain is the help Through God we shall do valiantly: for he it is that shall tread down our enemies. P[alm 108.

David praifeth God with transports of zeal, joy, and love, for the deliverance he had granted him from imminent death, and for all the favours he had bestowed upon him.

I LOVE the Lord, because he hath heard my voice and my fupplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The forrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and forrow. Then called I upon the name of the Lord; O Lord, I befeech thee, deliver my foul. Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preferveth the fimple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my foul from death, mine eyes from tears, and my feet from falling. I. will walk before the Lord in the land of the living. I believed, therefore have I spoken: I was greatly afflicted: I said in my haste; all men are liars. What shall I render unto the Lord for all his benefits toward me? I will take the cup of falvation, and call upon the name of the Lord. I will L 3

pay my vows unto the Lord now in the prefence of all his people. Precious in the fight of the Lord is the death of his faints. O Lord, truly I am thy fervant, I am thy fervant, and the fon of thy handmaid: thou hast loosed my bonds. I will offer to thee the facrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

David inspired with a holy zeal, declareth that he will praise God publickly for all his kindness towards him, which, when known, would invite all other kings to praise him too. He then testifieth his entire considence in God's protection.

I WILL praise thee with my whole heart: before the gods will I fing praise unto thee. I will worship toward thy holy temple, and praise thy name, for thy loving kindness and for thy truth: for thou hast magnified thy word above all thy name. In the day when I cried thou answeredst me, and ftrengthenedst me with strength in my foul. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord; for great is the glory of the Lord. Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off. Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall fave me. The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forfake not the works of thine own hands. Pfalm 138.

Thanksgivings for mercies vouchsafed to the Israelites in general.

A thankfgiving of one of the sons of Korah, for the assistance which Jehovah had granted his people, at a time when Jerusalm was attacked by several nations.

GOD is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar, and be troubled, though the mountains shake with the swelling thereof. Selah.

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There is a river, the streams whereof shall make glad the city of God; the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

Psalm 46.

A thanksgiving of one of the sons of Korah, for the sudden retreat of kings and their armies from before Jerusalem, who were so intimidated by Jehovah, her protector, that they dared not to assault her.

GREAT is the Lord, and greatly to be praifed, in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the fides of the north, the city of the great king. God is known in her palaces for a refuge. For lo, the kings were affembled, they paffed by together. They faw it, and fo they marvelled, they were troubled, and hafted away. Fear took hold upon them there, and pain, as of a woman in Thou breakest the ships of Tarshish, with an east wind. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah. We have thought of thy loving kindness, O God, in the midst of thy temple. According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, confider her palaces: that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death. Pfalm 48. David praifeth God for the spiritual bleffings, which he granted to those who worshipped him on mount Sion; and for the temporal blessings, which he bestowed upon the Israelites, especially in the

fruitfulness of the land of Canaan.

PRAISE waiteth for thee, O God, in Sion: and unto thee shall the yow be performed. O thou that hearest prayer, unto thee shall all flesh come. Iniquities prevail against me: as for our transgressions, thou shalt purge them away. Bleffed is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts: we shall be fatisfied with the goodness of thy house, even of thy holy temple. By terrible things in righteousness, wilt thou anfwer us, O God of our falvation: who art the confidence of all the ends of the earth, and of them that are afar off upon the sea. Which by his strength setteth fast the mountains: being girded with power. Which stilleth the noise of the feas, the noise of their waves, and the tumult of the people. They also that dwell in the uttermost parts are asraid at thy tokens: thou makest the out-goings of the morning and evening to rejoice. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou fettlest the furrows thereof: thou makest it fost with showers: thou bleffest the springing thereof. Thou crownest the year with thy goodness: and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every fide. The pastures are clothed with flocks: the valleys also are covered over with corn; they shout for joy, they also fing. Pfalm 65.

David celebrates God for the deliverances he had formerly granted his people. He then praiseth him for the favours he himself had received from him, and calleth upon all good men to learn of him, to trust in God and to fear him more and more.

MAKE a joyful noise unto God, all ye lands: sing forth the honour of his name: make his praise glorious. Say unto God, how terrible art thou in thy works? through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee: they shall fing to thy name. Selah. Come, and fee the works of God: he is terrible in his doing toward the children of men. He turned the fea into dry land: they went through the flood on foot: there did we rejoice in him. He ruleth by his power for ever; his eyes behold the nations:

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nations: let not the rebellious exalt themselves. Selah. O bless our God, ye people, and make the voice of his praise to be heard: which holdeth our foul in life, and fuffereth not our feet to be moved. For thou, O God, hast proved us; thou hast tried us, as filver is tried. Thou broughtest us into the net, thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place. I will go into thy house with burnt-offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken when I was in trouble. offer unto thee burnt facrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah. Come and hear, all ye that fear God, and I will declare what he hath done for my foul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me. But verily God hath heard me: he hath attended to the voice of my prayer. Bleffed be God, which hath not turned away my prayer, nor his mercy from me.

A song of triumph on God's deliverance of Jerusalem from a powerful army which threatened the destruction of it, probably from the army of Sennacherib.

IN Judah is God known: his name is great in Ifrael. In Salem also is his tabernacle, and his dwelling-place in Zion. There brake he the arrows of the bow, the shield, and the fword, and the battle. Selah. Thou art more glorious and excellent than the mountains of prey. The flout-hearted are spoiled, they have slept their sleep: and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead fleep. Thou, even thou, art to be feared, and who may stand in thy fight when once thou art angry? Thou didst cause judgment to be heard from heaven; the earth seared and was still, when God arose to judgment, to save all the meek of the earth. Selah. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. Vow, and pay unto the Lord your God: let all that be round about him bring prefents unto him that ought to be feared. He fhall cut off the spirit of princes; he is terrible to the kings of the earth. Pfalm 76. Afaph exhorteth the Israelites to express the highest joy and thankfulness to God on the scale of the new moon; and then introduceth God complaining of their disobedience to him after he had delivered them from their bondage in Egypt, and declaring to them what would have been the consequence of their obedience.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a plalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our folemn feast day. For this was a statute for Israel, and a law of the God of Jacob. This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not. I removed his shoulder from the burden: his hands were delivered from the pots. Thou calledst in trouble, and I delivered thee: I answered thee in the fecret place of thunder: I proved thee at the waters of Meribah. Selah. Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me: there shall no strange god be in thee; neither shalt thou worship any strange god. I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Ifrael would none of me: fo I gave them up unto their own hearts' lust: and they walked in their own counsels. O that my people had hearkened unto me, and Ifrael had walked in my ways! I should soon have fubdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have fatisfied thee. Pfalm 81.

God having begun to deliver his people out of the Babylonish captivity, the prophet acknowledgeth his goodness in being reconciled to them; prayed him to compleat their restoration; and hopeth that he will shower down his blessings upon them, as he had done in times past.

LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah. Thou hast taken away all thy wrath: thou hast turned thyself from the serceness of thine anger. Turn us, O God of our salvation, and cause thine anger toward us

to cease. Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations? Wilt thou not revive us again: that thy people may rejoice in thee. Shew us thy mercy, O Lord, and grant us thy salvation. I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Surely his salvation is night them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring up out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good: and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps.

A fong of triumph on a victory obtained over the heathen, in gaining which the right hand of God had been remarkably displayed in

favour of his people.

O sing unto the Lord a new fong: for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory. The Lord hath made known his falvation: his righteousness hath he openly shewed in the fight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the falvation of our God. Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the sulness thereof: the world, and they that dwell therein. Let the sloods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity.

Pfalm 98.

David acknowledgeth that God had delivered the Ifraelites from their enemies; and that without his protection they would have been utterly destroyed.

IF it had not been the Lord who was on our fide, now may Ifrael fay; if it had not been the Lord who was on our fide, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over

our foul. Bleffed be the Lord, who hath not given us as a prey to their teeth. Our foul is escaped as a bird out of the snare of the sowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth.

Pfalm 124.

A fong of thanksgiving, in which the Jews rejoice at the wonderful deliverance God had granted them, in bringing them out of the Babylonish captivity; and pray him to finish their restoration.

WHEN the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with finging: then faid they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the streams in the fouth. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious feed, shall doubtless come again with rejoicing, bringing his sheaves with him.

David describeth the great diffress which had been brought upon the Jews by their enemies; ascribeth their deliverance from them to God; and prayeth that the designs of those who hate them may for the future be blasted.

MANY a time have they afflicted me from my youth, may Ifrael now fay; many a time have they afflicted me from my youth: yet they have not prevailed against me. The plowers plowed upon my back: they made long their furrows. The Lord is righteous: he hath cut asunder the cords of the wicked. Let them all be consounded and turned back that hate Zion. Let them be as the grass upon the house tops, which withereth afore it groweth up: wherewith the mower filleth not his hand; nor he that bindeth sheaves, his bosom. Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord.

Psalm 129.

David calleth upon the Ifraelites to praise Jehovah for his goodness in raising them to be his peculiar people, for his works of providence, and for the miracles he wrought for their forefathers. He then celebrates him for his compassion to his people, and describeth the vanity of idols and the folly of idolatry.

PRAISE ye the Lord, Praise ye the name of the Lord; praise him, O ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God,

praise

praife the Lord; for the Lord is good: fing praifes unto his name: for it is pleafant. For the Lord hath chosen Jacob unto himself, and Ifrael for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods. Whatfoever the Lord pleafed, that did he in heaven, and in earth, in the feas, and all deep places. He caufeth the vapours to ascend from the ends of the earth, he maketh lightnings for the rain; he bringeth the wind out of his treasuries. Who smote the first born of Egypt, both of man and beaft. Who fent tokens and wonders into the midst of thee, O Egypt: upon Pharaoh, and upon all his fervants. Who fmote great nations, and flew mighty kings; Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan: and gave their land for an heritage, an heritage unto Ifrael his people. Thy name, O Lord, endureth for ever: and thy memorial, O Lord, throughout all generations. For the Lord will judge his people, and he will repent himself concerning his servants. The idols of the heathen are filver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they fee not; they have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them: fo is every one that trusteth in them. Bless the Lord, O house of Israel: bless the Lord, O house of Aaron; blefs the Lord, O house of Levi: ye that fear the Lord, blefs the Lord. Bleffed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord. Plalm 125.

David calleth upon the Ifractites to celebrate the goodness and loving kindness of Jehovah manifested in the works of creation, and in the miracles he had wrought for them, when their fathers came out of Egypt, and entered into the land of Canaan.

O give thanks unto the Lord; for he is good: for his mercy endureth for ever. O give thanks unto the God of gods: for his mercy endureth for ever. O give thanks to the Lord of lords: for his mercy endureth for ever. To him who alone doeth great wonders: for his mercy endureth for ever. To him that by wifdom made the heavens: for his mercy endureth for ever. To him that firetched out the earth above the waters: for his mercy endureth for ever. To him that made great lights: for his mercy endureth for ever: the fin to rule by day: for his mercy endureth for ever: the moon and stars, to rule by night: for his mercy endureth for ever. To him that smote Egypt in their first born: for his mercy endureth for ever. And brought out

Ifrael from among them: for his mercy endureth for ever: with a strong hand and with a stretched out arm: for his mercy endureth for ever: to him which divided the Redfea into parts: for his mercy endureth for ever: and made Israel to pass through the midst of it: for his mercy endureth for ever: but overthrew Pharaoh and his host in the Red-sea: for his mercy endureth for ever. To him which led his people through the wilderness: for his mercy endureth for ever. To him which smote great kings: for his mercy endureth for ever: and flew famous kings: for his mercy endureth for ever: Sihon king of the Amorites: for his mercy endureth for ever : and Og the king of Ballian : for his mercy endureth for ever: and gave their land for an heritage: for his mercy endureth for ever: even an heritage unto Ifrael his fervant: for his mercy endureth for ever. Who remembered us in our low estate: for his mercy endureth for ever: and hath redeemed us from our enemies: for his mercy endureth for ever. Who giveth food to all flesh: for his mercy endureth for ever. O give thanks unto the God of heaven: for his Pfalm 136. mercy endureth for ever.

A Pfalm of thankfgiving for the victory which the people of Ifrael had obtained over feveral kings, by the divine affifance.

PRAISE ye the Lord. Sing unto the Lord a new fong, and his praise in the congregation of saints. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged-sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with setters of iron; to execute upon them the judgment written: this honour have all his saints. Praise ye the Lord.

Pfalms of Praise and Adoration, displaying the Attributes of God.

General acknowledgments of God's Goodness and Mercy, and particularly his care and protection of good men.

David representeth Jehovah's paternal care over him, frst under the image of a shepherd, superintending his slock; and then under that of a hospitable friend, entertaining him at his table in the most splendid and generous manner.

THE Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Psalm 23.

David describeth the impiety and iniquity of the wicked man; then he celebrates the goodness of God, and beseecheth him to protect him from his enemies.

THE transgression of the wicked faith within my heart, that there is no fear of God before his eyes. For he flattereth himself in his own eyes until his iniquity be found to be hateful. The words of his mouth are iniquity and deceit: he hath left off to be wife, and to do good. He devifeth mischief upon his bed: he setteth himself in a way that is not good; he abhorreth not evil. Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou prefervest man and beaft. How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly fatisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light. continue thy loving kindness unto them that know thee; and thy righteousness to the upright in heart. Let not the foot of pride come against me, and let not the hand of the wicked wicked remove me: there are the workers of iniquity fallen: - they are cast down, and shall not be able to rise. Psalm 36.

David describeth the protection which God affords to those who trust in him, and the Uessings which he bestows upon them.

HE that dwelleth in the fecret place of the most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God, in him will I trust. Surely he shall deliver thee from the snare of the fowler: and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night: nor for the arrow that flieth by day: nor for the peffilence that walketh in darkness: nor for the destruction that wasteth at noon-day. A thoufand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee. Only with thine eves shalt thou behold; and see the reward of the wicked. Because thou hast made the Lord which is my refuge, even the most High, thy habitation: there shall no evil befal thee. neither shall any plague come night hy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dath thy foot against a stone. Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will fet him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble, I will deliver him, and honour him. With long life will I fatisfy him, and shew him my falvation. Plalm 91.

A pfalm, in which all people are called upon to worship God as their creator, and to celebrate his loving kindness and faithfulness.

MAKE a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God, it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting: and his truth endureth to all generations.

Pfalm 100.

The prophet inviteth those who have been redeemed from captivity, or conducted home when lost in the wilderness, or delivered from prifon, or sickness, or a storm at sea, to celebrate the loving kindness of the Lord towards them, in delivering them from their several distresses. He then sheweth that whether God sends plenty or samine, whether he exalts men or depresses them, he does all this with wisdom and justice, and for the good of mankind.

O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord fay fo, whom he liath redeemed from the hand of the enemy: and gathered them out of the lands, from the east and from the west, from the north and from the south. They wandered in the wilderness in a solitary way, they sound no city to dwell in. Hungry and thirsty, their foul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he fatilfieth the longing foul, and filleth the hungry foul with goodness. Such as fit in darkness, and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the most High: therefore he brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble; and he faved them out of their distresses. He brought them out of darkness, and the shadow of death, and brake their bands in funder. Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men! For he hath broken the gates of brafs, and cut the bars of iron in funder. Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorgeth all manner of meat, and they draw near unto the gate, of death. Then they cry unto the Lord in their troubles and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destructions. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them facrifice the facrifices of thankfgiving, and declare his works with rejoicing. They that go down to the fea in ships, that do business in great waters: these see the works of the Lord, and his wonders in the deep. For he commandeth, and raifeth the stormy wind, which listeth up the waves thereof. They mount up to the heaven, they Vol. III. M go

go down again to the depths, their foul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet: fo he bringeth them unto their defired haven. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them exalt him also in the congregation of the people, and praise him in the affembly of the elders. He turneth rivers into a wilderness. and the water-springs into dry ground: a fruitful land into barrennels, for the wickednels of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into water fprings. And there he maketh the hungry to dwell, that they may prepare a city for habitation; and fow the fields, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly, and fuffereth not their cattle to decrease. Again they are minished and brought low through oppresfion, affliction, and forrow. He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way. Yet fetteth he the poor on high from affliction, and maketh his families like a flock. The righteous shall see it, and rejoice; and all iniquity shall stop her mouth. Whoso is wife, and will observe these things, even they shall understand the loving kindness of the Lord. Pfalm 107.

All the nations of the earth are invited to praise God, because of his goodness and truth.

O PRAISE the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great towards us: and the truth of the Lord endureth for ever. Praise yethe Lord. Pfalm 117. The Pfalmist imploreth Jehovak's affishance, who is ever watchful over his people, and never faileth to help those who rely upon kim.

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not fuffer thy foot to be moved: he that keepeth thee will not flumber. Behold, he that keepeth Ifrael, shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day; nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth and even for evermore.—Psalm 121.

David

David adoreth the majesty and greatness of Jehovah, and celebrates him for his wonderful works, more especially for his goodness towards all men, and his love towards those who sear and call upon him.

I will extol thee, my God, O King, and I will bless thy name for ever and ever. Every day will I bless thee, and I will praise thy name for ever and ever. Great is the Lord, and greatly to be praifed; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteoufnels. The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works. All thy works shall praise thee, O Lord, and thy faints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power. To make known to the fons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlatting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee, and thou givest them their meat in due feason. Thou openest thine hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the defire of them that fear him: he also will hear their cry, and will save them. The Lord preferveth all them that love him: but all the wicked will he destroy. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever. Pfalm 145.

The prophet declareth he will praise Jehovah all the days of his life; and exhorteth others not to rely on men, but on God alone, who is the governor of the world, and taketh particular care of the righteous.

PRAISE ye the Lord. Praise the Lord, O my soul. While I live, will I praise the Lord: I will sing praises unto my God, while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that

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very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. Which made heaven and earth, the sea, and all that therein is: which keepeth truth for ever: which executeth judgment for the oppressed, which giveth food to the hungry: the Lord looseth the prisoners. The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous. The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down. The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord.

Pfalms difplaying the Power, Majesty, Glory, and other Attributes of the Divine Being.

A Pfalm on the love of God to man, difflayed, not only in his providential care of him at prefent, but in his having created him at fift in his own image, and given him dominion over the rest of his creation.

O LORD, our Lord, how excellent is thy name in all the earth! who hast fet thy glory above the heavens. Out of the mouth of babes and fucklings haft thou ordained ftrength because of thine enemies, that thou mightest still the enemy and the avenger. When I confider thy heavens, the work of thy fingers: the moon and the ftars, which thou hast ordained; what is man, that thou art mindful of him? and the fon of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the feas. O Lord, our Lord, how excellent is thy name in all the earth! Pfalm 8.

David describing the qualifications of that nation which shall be accounted worthy to be God's peculiar people, and afferting them to the people of stract.

THE earth is the Lord's and the fullness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the sloods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart:

who hath not lifted up his foul unto vanity, nor fworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates; and be ye lift up, ye everlassing doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlassing doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah. Psulm 24.

On the majesty and glory of Jehovah, when he presideth over the storm, and uttereth his voice in thunder.

GIVE unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of ma-The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion, like a young unicorn. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory. The Lord fitteth upon the flood; yea, the Lord fitteth king for ever. The Lord will give strength unto his people; the Lord will bless his people with peace. Pfalm 23.

David exhorteth the righteous to praise God for the goodness, righteousness, and power, which appear in his works of creation and providence. He then representeth God as seeing all things, examining the actions of men, and displaying his mercy towards those who rely on him.

REJOICE in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with harp: sing unto him with the pialtery, and an instrument of ten strings. Sing unto him a new song, play skilfully with a loud noise. For the word of the Lord is right; and all his works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of the Lord. By the word of the Lord were the heavens made: and all the host of them, by

the breath of his mouth. He gathered the waters of the sea together as an heap: he layeth up the depth in storehouses. Let the earth fear the Lord: let all the inhabitants of the world stand in awe of him; for he spake, and it was done; he commanded, and it flood fast. The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Bleffed is the nation whose God is the Lord: and the people whom he hath chosen for his own inheritance. The Lord looketh from heaven; he beholdeth all the fons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he confidereth all their works. There is no king faved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their foul from death, and to keep them alive in famine. Our foul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us according as we hope in thee. Pfalm 33.

A fong of triumph in which all the people of the earth are called upon to praise Jehovah, the God of Israel, and to acknowledge that he was king over all the earth.

O CLAP your hands, all ye people: shout unto God with the voice of triumph; for the Lord most High is terrible: he is a great king over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob whom he loved. Sclah. God is gone up with a shout; the Lord with the found of a trumpet. Sing praises to God, sing praises: sing praises unto our King, sing praises; for God is the King of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of his holiness. The princes of the people are gathered together, even the people of the God of Abraham; for the shields of the earth belong unto God: he is greatly exalted.

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Afaph, to give the greater weight to his reproof of the Ifraelites, introduceth Jehovah, calling all his people together, and giving them his folenn charge. The Lord first declareth that he regarded not sacrifices and ceremonial observances, but that the service he required, consisted in praising and calling upon him with sincerity. He then severely reproveth the hypocrites who profess to live in covenant with him and to serve him, and yet give themselves up to all manner of wickedness; after this he denounceth his judgments against them, and exhorteth them to repentance.

THE mighty God, even the Lord, hath spoken, and called the earth from the rifing of the fun unto the going down thereof. Out of Zion the perfection of beauty God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my faints together unto me; those that have made a covenant with me by facrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah. Hear, O my people, and I will speak, O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy facrifices or thy burnt-offerings, to have been continually before me. I will take no bullock out of thy house, nor he-goat out of thy fold. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beafts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thankfgiving; and pay thy vows unto the most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. But unto the wicked God saith. What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou fawest a thief, then thou consentest with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou fittest, and speakest against thy brother; thou slanderest thine own mother's fon. These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and fet them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise, glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God. Psalm. 50.

The psalmist celebrates the greatness of Jehovah, and the mighty power by which he protesteth his people.

THE Lord reigneth, he is clothed with majefty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is stablished that it cannot be moved. Thy throne is established of old: thou art from everlasting. The floods have listed up, O Lord, the floods have listed up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Thy testimonies are very sure: holinels becometh thine house, O Lord, for ever.

Pfalm 93.

David inviteth the Ifraclites to praise God for his greatness, and his goodness towards them. He then exhorteth them, in the person of God, to obey his voice, and not to harden their hearts like their foresathers in the wilderness, whose rebellions excluded them from the land of Canaan.

O COME, let us fing unto the Lord: let us make a joyful noise to the rock of our falvation. Let us come before his presence with thankfgiving, and make a joyful noise unto him with pfalms. For the Lord is a great God, and a great king above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker: for he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: when your fathers tempted me, proved me, and faw my work. Forty. years long was I grieved with this generation, and faid, It is a people that do err in their heart, and they have not known my ways: unto whom I fware in my wrath, that they should not enter into my rest. Pfalm 95.

David inviteth the Ifraclites and all people, to bless and worship Jehovah as the only true God; to celebrate his power and glory, and submit with joy to his government.

O sing unto the Lord a new fong; fing unto the Lord, all the earth; fing unto the Lord, blefs his name; flew forth his falvation from day to day. Declare his glory among the heathen.

heathen, his wonders among all people; for the Lord is great, and greatly to be praifed: he is to be feared above all gods. For all the gods of the nations are idols: but the Lord made the heavens. Honour and majesty are before him; strength and beauty are in his fanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worfhip the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen, that the Lord reigneth: the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad, let the sea roar, and the sulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth. Pfalm 96.

A thankfgiving for a victory obtained over the heathen, in which God had figually manifested himself in vindication of the Ifraelites.

THE Lord reigneth: let the earth rejoice: let the multitude of isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth faw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteoufnels, and all the people fee his glory. Confounded be all they that ferve graven images, that boast themselves of idols: worship him, all ye gods. - Zion heard, and was glad, and the daughters of Judah rejoiced, because of thy judgments, O Lord. For thou, Lord, art high above all the earth: thou art exalted far above all gods. Ye that love the Lord, hate evil: he preserveth the souls of his faints: he delivereth them out of the hand of the wicked. Light is fown for the righteous, and gladness for the upright in heart. Rejoice in the Lord, ye righteous: and give thanks at the remembrance of his holinefs. Pfalm 97.

All the nations of the earth are exhorted to celebrate Jehovah, on account of his power, his righteousness and his holiness.

THE Lord reigneth: let the people tremble: he fitteth between the cherubims; let the earth be moved. The Lord

is great in Zion, and he is high above all the people. Let them praise thy great and terrible name: for it is holy. The king's strength also loveth judgement: thou dost establish equity, thou executest judgment and righteousness in Jacob. Exalt ye the Lord our God, and worship at his footstool; for he is holy. Moses and Aaron among his priess, and Samuel among them that call upon his name: they called upon the Lord, and he answered them. He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them. Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions. Exalt the Lord our God, and worship at his holy hill: for the Lord our God is holy.

The psulmist celebrates the majesty and glory of God, displayed in the magnificence of his appearance, and in the works of his creation. He then describeth the power, wisdom, and goodness, by which God preserves and governs the various creatures which the world contains; and prosesses that he will bless and praise him for ever.

BLESS the Lord, O my foul. O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who firetchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his angels spirits; his ministers a flaming fire: who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment; the waters flood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hafted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the fprings into the valleys, which run among the hills. They give drink to every beaft of the field: the wild affes quench By them shall the fowls of the heaven have their thirst. their habitation, which fing among the branches. He watereth the hills from his chambers: the earth is fatisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth; and wine that maketh. glad the heart of man, and oil to make his face to shine, and

bread which strengtheneth man's heart. The trees of the Lord are full of fap; the cedars of Lebanon, which he hath planted; where the birds make their nefts: as for the ftork, the fir-trees are her house. The high hills are a refuge for the wild goats, and the rocks for the conies. He appointed the moon for feafons: the fun knoweth his going down. Thou makest darkness, and it is night: wherein all the beasts of the forests do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work, and to his labour until the evening. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide fea, wherein are things creeping innumerable, both small and great beafts. There go the ships: there is that leviathan, whom thou hast made to play therein. These wait all upon thee: that thou mayest give them their meat in due season. That thou givest them, they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou fendest forth thy spirit, they are created: and thou renewest the face of the earth. The glory of the Lord shall endure for ever: the Lord shall rejoice in his works. He looketh on the earth, and it trembleth: he toucheth the hills, and they fmoke. I will fing unto the Lord as long as I live: I will fing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord. Let the finners be confumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my foul. Praise ye the Lord. Pfalm 104.

The psalmist celebrates God on account of his glorious works, and above all for the temporal and spiritual mercies he had bestowed on the people of Israel.

PRAISE ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious: and his righteousness endureth for ever. He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion. He hath given meat unto them that fear him; he will ever be mindful of his covenant. He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

The works of his hands are verity and judgment: all his commandments are fure. They ftand fast for ever and ever, and are done in truth and uprightness. He fent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

Psalm 111.

The Ifraelites are exhorted to celebrate the power and glory of God, displayed in the works of his providence, especially in his exalting and bleffing those whom he delights in.

PRAISE ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and for evermore. From the rising of the sun unto the going down of the same, the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high! Who humbleth himself to behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people. He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord.

The falmist describeth the power which Jehovah displayed, when he led the Israelites out of Egypt, through the Red-sea, and over the river Jordan.

WHEN Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his fanctuary, and Israel his dominion. The sea saw it, and sled; Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou sleddes? thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams? and ye little hills like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the slint into a sountain of waters.

Psalm 114.

The prophet befeecheth God to deliver the Ifraelites from the infults of the heathen, for the glory of his name; describeth the vanity of idols and the folly of idolatry; and representeth the happiness of those who sear God, and put their trust in him.

NOT unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's fake. Wherefore should the heathen fay, Where is now their God? But our God is in the heavens: he hath done whatfoever he hath pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they fee not: they have ears, but they hear not: noles have they, but they fmell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; fo is every one that truffeth in them. O Ifrael, trust thou in the Lord: he is their help and their shield. O house of Aaron, trust in the Lord: heis their help and their shield. Ye that fear the Lord, trust in the Lord, he is their help and their shield. The Lord hath been mindful of us: he will blefs us; he will blefs the house of Israel. he will bless the house of Aaron. He will bless them that fear the Lord, both small and great. The Lord shall increase you more and more, you and your children. Ye are bleffed of the Lord, which made heaven and earth. The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men. The dead praise not the Lord, neither any that go down into filence. But we will bless the Lord from this time forth and for evermore. Praise the Lord. Pfalm 115.

The ministers of the temple are invited to praise the Lord.

BEHOLD, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary; and bless the Lord. The Lord that made heaven and earth bless thee out of Zion.

Pfalm 134.

David folennly acknowledgeth that God is present every where; and that all, even the most secret things, are persettly known to him. He praiseth the infinite wisdom of God, manifested in the formation of his body; and being sensibly affected with his wonderful works, he prosessed that the contemplation of them will always excite him to bless and fear him. He then declareth that his considence in the divine, goodness and power would support him against all the assaults of his enemies, that he will never sear, nor have any familiarity with them.

O LORD, thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knoweit it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me: it is high; I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the fea; even there shall thy hand lead me, and thy right hand shall hold me. If I fay, Surely the darkness shall cover-me: even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my foul knoweth right well. My substance was not hid from thee, when I was made in fecret, and curiously wrought in the lowest parts of the earth. Thine eyes did fee my substance, yet being unperfect, and in thy book all my members were written; which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the fum of them! If I should count them, they are more in number than the fand: when I awake, I am still with thee. Surely thou wilt flay the wicked, O God: depart from me therefore, ye bloody men. For they fpeak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them. O Lord, that hate thee? and am not I grieved with those that rife up against thee? I hate them with perfect hatred: I count them mine enemies. Search me, O God, and know

my heart, try me, and know my thoughts. And fee if there be any wicked way in me, and lead me in the way everlasting.

The Psalmist exhorteth the Jews to praise God on account of the works of creation and providence, and more particularly for the

favours he had done to their nation.

PRAISE ye the Lord: for it is good to fing praifes unto our God; for it is pleasant, and praise is comely. The Lord doth build up Jerusalem: he gathereth together the out-casts of Israel. He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars: he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite. The Lord lifteth up the meek: he casteth the wicked down to the ground. Sing unto the Lord with thankfgiving: fing praise upon the harp unto our God: who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grafs to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Praise the Lord, O Jerusalem: praise thy God, O Zion. For he hath strengthened the bars of thy gates: he hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat. He sendeth forth his commandment upon earth: his word runneth very swiftly. He giveth fnow like wool: he scattereth the hoar frost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he caufeth his wind to blow, and the waters flow. He sheweth his word unto Jacob, his statutes and his judgments unto Ifrael. He hath not dealt fo with any nation: and as for his judgments, they have not known them. Praise ye the Lord. Pfalm 147.

All creatures in heaven and in earth are invited to praise the Lord, but chiefly mankind and the Jews in particular.

PRAISE ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him all his hosts. Praise ye him, sun and moon; praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded,

and they were created. He hath also stablished them for ever and ever: he hath made a decree which shall not pass. Praise the Lord from the earth, ye dragons and all deeps. Fire and hail, snow and vapour, stormy wind suffilling his word. Mountains and all hills, fruitful trees and all cedars. Beasts and all cattle, creeping things and slying sold. Kings of the earth, and all people; princes, and all judges of the earth. Both young men and maidens, old men and children. Let them praise the name of the Lord: for his name alone is excellent, his glory is above the earth and heaven. He also exalteth the horn of his people, the praise of all his faints; even of the children of Israel, a people near unto him. Praise ye the Lord.

The pfalmist exhorteth all men to praise God, because of his glorious majesty and his wonderful works.

PRAISE ye the Lord. Praise God in his fanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the found of the trumpet: praise him with the plattery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high-sounding cymbals. Let every thing that hath breath, praise the Lord. Praise ye the Lord.

INSTRUCTIVE PSALMS.

The different characters of good and bad men: the happiness of the one, and the miseries of the other, are represented in the following.

Representing the happiness of those who abserve the law of the Lord, and the misery of those who transgress it.

BLESSED is' the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither, and whatsoever he doeth, shall prosper. The ungodly are not so: but are like the chaft which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of

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the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish. Pjalm 1.

The pfalmist exposulates with God for not coming to his assistance in the time of distress; and after describing the impicty, artifices, and violence of his perfection, earnessly besceeheth the Lord to be his protector, and hopeth that his prayer will be heard.

WHY standest thou afar off, O Lord? why hidest thou thyself in times of trouble? the wicked in his pride doth perfecute the poor: let them be taken in the devices that they have imagined. For the wicked boasteth of his heart's defire, and bleffeth the covetous, whom the Lord abhorreth. The wicked, through the pride of his countenance, will not feek after God: God is not in all his thoughts. His ways are always grievous: thy judgments are far above out of his fight: as for all his enemies, he puffeth at them. He hath faid in his heart, I shall not be moved: for I shall never be in advertity. His mouth is full of curfing, and deceit, and fraud: under his tongue is mischief and vanity. He sitteth in the lurking places of the villages: in the fecret places doth he murder the innocent: his eyes are privily fet against the poor. He lieth in wait fecretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. He croucheth, and humbleth himfelf, that the poor may fall by his strong ones. He hath said in his heart, God hath forgotten: he hideth his face, he will never fee it. Arise, O Lord, O God, lift up thine hand: forget not the humble. Wherefore doth the wicked contemn God: he hath faid in his heart, Thou wilt not require it. Thou haft feen it, for thou beholdest mischief and spite to requite it with thy hand: the poor committeth himself unto thee, thou art the helper of the fatherless. Break thou the arm of the wicked, and the evil man: feek out his wickedness till thou find none. The Lord is king for ever and ever: the heathen are perished out of his land. Lord, thou hast heard the defire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: to judge the fatherless and the oppressed, that the man of the earth may no more oppress. Pfalm 10.

Amidst the treachery and falshood which prevailed amongst all orders of men, David slicth to the Lord for protection; praying, that he would, according to his promise, deliver the innocent, and restrain the injustice and violence of those who endeavoured to oppress them.

HELP, Lord, for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity Vol. III.

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every one with his neighbour: with flattering lips, and with a double heart do they speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things. Who have said, With our tongue will we prevail, our lips are our own: who is lord over us? for the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord: I will set him in safety from him that pusseth at him. The words of the Lord are pure words: as silver tried in a surnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever. The wicked walk on every side, when the vilest men are exalted.

David complaineth of the impicty and general corruption of the people who had led the Ifractites into captivity; describeth their terrors; and beggeth of God to bring back his captive people to their own land.

THE fool hath faid in his heart, There is no God: they are corrupt, they have done abominable works, there is none that doeth good. The Lord looketh down from heaven upon the children of men; to fee if there were any that did understand, and feek God. They are all gone aside, they are altogether become slithy: there is none that doeth good, no not one. Have all the workers of iniquity no knowledge? who eat up my people, as they cat bread, and call not upon the Lord. There were they in great fear: for God is in the generation of the righteous. Ye have shamed the counsel of the poor; because the Lord is his resuge. O, that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

David describeth the qualifications of that man who shall be accounted worthy to approach God, and worship him in his tabernacle.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord: he that sweateth to his own hurt, and changeth net. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things, shall never be moved. Psalm 15.

David acknowledgeth, that Man's true happiness consists in the pardon of his sins, and that this is only to be obtained by a sincere consession of them to God. David therefore exhorteth men not to conceal their sins as he had done, but to consess and forsale them.

BLESSED is he whose transgression is forgiven, whose fin is covered. Bleffed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. When I kept filence my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of fummer. Selah. I acknowledged my fin unto thee, and mine iniquity have I not hid: I faid, I will confess my transgressions unto the Lord: and thou forgavest the iniquity of my fin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found: furely in the floods of great waters, they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance. Selah. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. Many forrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart. Pfalm 32.

David exhorteth the Ifraelites not to be discouraged at seeing the wicked sometimes happy, and the good sometimes afflicted; and sheweth that, sooner or later, God fails not to deliver good men and reward their piety, and to render to the wicked the recompence of their iniquity.

FRET not thyfelf because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be sed. Delight thyfelf also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass: And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord, and wait patiently for him; fret not thyfelf

thyfelf because of him who prospereth in his way, because of the man who bringeth wicked devices to pals. Ceale from anger, and forfake wrath; fret not thyfelf in any wife to do evil. For evil doors shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he feeth that his day is coming. The wicked have drawn out the fword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken. A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken: but the Lord upholdeth the righteous. The Lord knoweth the days of the upright: and their inheritance shall be for ever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lumbs: they shall consume; into smoke shall they consume away. The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth. For such as be blesfed of him shall inherit the earth: and they that be curfed of him shall be cut off. The sleps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. I have been young, and now am old: yet have I not feen the righteous forfaken, nor his feed begging bread. He is ever merciful, and lendeth; and his feed is bleffed. Depart from evil, and do good; and dwell for evermore. For the Lord loveth judgement, and forfaketh not his faints; they are preferred for ever; but the feed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his fleps shall slide. The wicked watcheth the righteous, and feeketh to flay him. The Lord will not leave him in his hand, nor condemn him when he is judged. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. I have seen the wicked in great power, and Ipreading.

fpreading himself like a green bay tree. Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressor shall be destroyed together: the end of the wicked shall be cut off. But the salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him. Psalm 37.

David describeth the malevolent disposition of Doog, and denounceth the judgments of God against him for having exasperated Saula sainst the priess of the Lord, many of whom he had cruelly slain. He then comforteth himself with the goodness of God towards him, and graifeth him for it.

WHY Loastest thou thyself in mischief, O mighty man? the goodness of God endureth continually. Thy tongue devileth mischiefs; like a sharp razor, working deceitfully. Thou lovest evil more than good; and lying rather than to fpeak righteoulness. Selah. Thou lovest all devouring words, O thou deceitful tongue. God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah. The righteous also shall see, and fear, and shall laugh at him: lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness. But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever. I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy faints.

David complaineth of the impiety and general corruption of the people who had led the Ifraelites into captivity; describeth the vain terrors of the people of God; and leggeth of him to bring them back to their own land.

THE fool hath faid in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. God looked down from heaven upon the children of men, to fee if there were any that did understand, that did feck God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no not one. Have the workers of iniquity no knowledge? who eat up my people as they eat bread; they have not called upon God. There were they in great fear N 3

where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them. Oh, that the salvation of Israel were come out of Zion! when God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Psalm 53.

David reproveth the judges, the princes of Saul's court, for passing an unrighteous sentence upon himself, probably, as guilty of seeking Saul's life; and beggeth of God to deseat their unjust attempts to destroy him, and openly to shew himself the protestor of the innocent.

DO ye indeed speak rightcousness, O congregation? do ye judge uprightly, O ye fons of men? Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth. The wicked are estranged from the womb: they go aftray as foon as they be born, speaking lies. Their poifon is like the poison of a ferpent: they are like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming ever fo wifely. Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord. Let them melt away as waters \which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces. As a finall, which inelteth, let every one of them pals away; like the untimely birth of a woman, that they may not see the fun. Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath. The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall fay, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

Asaph representeth that he had been staggered in his faith, and tempted to apostatize from God, upon seeing the stourishing condition of their heathen invaders and the afflicted state of God's people; but that, after he had consulted the law of God, he discovered, that the prosperity of the wicked leadeth them to certain ruin: whence he concluded, that all his happiness consisted in cleaving, not to the Gods of the heathen, but to the Lord.

TRULY God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there

are no bands in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compaffeth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them: and they fay, How doth God know? and is there knowledge in the most High? Behold, these are the ungodly, who prosper in the world, they increase in riches. Verily, I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chaffened every morning. If I fay, I will speak thus; behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me. Until I went into the fanctuary of God: then understood I their end. Surely thou didst fet them in flippery places: thou castedst them down into destruction. How are they brought into desolation as in a moment; they are utterly confumed with terrors. As a dream when one awaketh; fo, O Lord, when thou awakeft, thou shalt despise their image. Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant: I was as a beaft before thee. Nevertheless, I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterwards receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I defire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. For lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

The prophet praifeth God for defeating the enterprizes of his idolatrous enemies against him; admireth the wife condust of providence towards them and the pious Ifraelites; and sheweth that if the idolatrous slourish for a while, they are rooted out at the last: whereas the pious Ifraelites are crowned with all manner of blessings.

IT is a good thing to give thanks unto the Lord, and to fing praises unto thy name, O most high: to shew forth thy loving

loving kindness in the morning, and thy faithfulness every night. Upon an instrument of ten strings, and upon the pfaltery; even upon the harp with a folenin found. For thou, Lord, haft made me glad through thy work: I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not: neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they that be destroyed for ever: but thou, Lord, art most high for evermore. For lo, thine enemies, O Lord, for lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn fhalt thou exalt like the horn of an unicorn: I shall be anointed with fress oil. Mine eye also shall see my defire on mine enemies, and mine ears shall hear my defire of the wicked that rife up against me. The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and slourishing: to shew that the Lord is upright: he is my rock, and there is no unrighteoumes in him.

The pfalmist describeth the happiness of the righteeus man.

PRAISE ye the Lord. Bleffed is the man that feareth the Lord, that delighteth greatly in his commandments. His feed thall be mighty upon earth: the generation of the upright shall be blessed. Wealth and riches shall be in his house: and his righteousness endureth for ever. Unto the upright there arifeth light in the darkne's: he is gracious, and full of compassion, and righteous. A good man sheweth favour, and lendeth; he will guide his affairs with difcretion. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid, until he see his desire upon his enemies. He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. The wicked shall fee it, and be grieved; he shall gnash with his teeth, and melt away: the defire of the wicked thall perish. Platm 112.

The pfalmist describeth the security of those Israelites, who, amidst the oppression of the enemy, rely on the Lord; and declareth that if they are afflicted, it is but for a time: whereas those who forsake him to follow idols, perish at last in a miserable manner.

THEY that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever. For the rod of the wicked shall not rest upon the lot of the righteous: lest the righteous put forth their hands unto iniquity. Do good, O Lord, unto those that be good, and to them that are upright in their hearts. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel.

Solomon declareth that all the care taken for the prosperity of families and cities, without God's blessing and protection, is in vain; and that children and the advantages arising from them are his gift.

EXCEPT the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchmen waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep. Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man: so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

Psalm 127.

On the happiness of those who fear God, and the temperal blessings he bestows upon them, in prospering their labours, in giving them children, and in prolonging their lives.

BLESSED is every one that feareth the Lord: that walketh in his ways. For thou shall eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed, that feareth the Lord. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yes, thou shalt see thy children's children, and peace upon Israel.

Plalm 128.

David

David representeth the happiness of those who live in peace and unity, and the blessings which God bestows upon them.

BEHOLD, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life evermore.

Psalm 133.

The excellence of God's Law.

David celebrates the glory of God, which appears in the order of nature, particularly in the heavens and the Jun. He then speaketh of the excellency of his law; and prayeth him to pardon his sims, and to keep him from offending; that so his life may be blameless, and his prayers accepted.

THE heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth fpeech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words. to the end of the world. In them hath he fet a tabernacle for the fun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the foul: the teftimony of the Lord is fure, making wife the fimple. The flatutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be defired are they than gold, yea, than much fine gold: fweeter also than honey, and the honey-comb. Moreover, by them is thy fervant warned: and in keeping of them there is great reward. Who can understand his errors? Cleanse thou me from fecret faults. Keep back thy fervant also from prefumptuous fins, let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart be acceptable in thy fight, O Lord, my Pfalm 19. firength, and my redeemer.

David

David describeth the excellence of God's law, and the happiness of those who keep it. He testifieth that his intention and desire is, to apply himself entirely to it; and beggeth of God with great zeal, that he would give him grace to understand it, and observe it continually.

BLESSED are the undefiled in the way, who walk in the law of the Lord. Bleffed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. I will keep thy statutes:

O forfake me not utterly.

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight

myfelf in thy statutes: I will not forget thy word.

Deal bountifully with thy fervant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law. I am a stranger in the earth: hide not thy commandments from me. My foul breaketh for the longing that it hath unto thy judgments at all times. Thou hast rebuked the proud that are cursed, which do err from thy commandments. Remove from me reproach and contempt: for I have kept thy testimonies. Princes also did sit and speak against me: but thy servant did meditate in thy statutes. Thy testimonies also are my delight and my counsellors.

My foul cleaveth unto the dust: quicken thou me according to thy word. I have declared my ways, and thou heardest me: teach me thy statutes. Make me to understand the way of thy precepts: so shall I talk of thy wondrous works. My foul melteth for heaviness: strengthen thou me according unto thy word. Remove from me the way of lying, and grant me thy law graciously. I have chosen the way of truth: thy judgments have I laid before me. I have stuck

unto thy testimonies: O Lord, put me not to shame. I will run the way of thy commandments, when thou shalt enlarge

my heart.

Teach me, O Lord, the way of thy ftatutes, and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments: for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Stablish thy word unto thy servant, who is devoted to thy sear. Turn away my reproach which I sear: for thy judgments are good. Behold, I have longed after thy precepts: quicken me in thy righteousness.

Let thy mercies come also unto me, O Lord, even thy falvation, according to thy word. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word. And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. So shall I keep thy law continually; for ever and ever. And I will walk at liberty: for I seek thy precepts. I will speak of thy testimonies also before kings, and will not be assumed. And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

Remember thy word unto thy fervant, upon which thou hast caused me to hope. This is my comfort in my affliction: for thy word hath quickened me. The proud have had me greatly in derifion: yet have I not declined from thy law. I remembered thy judgments of old, O Lord, and have comforted myself. Horror hath taken hold upon me, because of the wicked that forsake thy law. Thy statutes have been my longs in the house of my pilgrimage. I have remembered thy name, O Lord, in the night, and have kept thy law.

This I had, because I kept thy precepts.

Thou art my portion, O Lord: I have faid that I would keep thy words: I intreated thy favour with my whole heart: be merciful unto me according to thy word. I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments. The bands of the wicked have robbed me: but I have not forgotten thy law. At midnight I will rife to give thanks unto thee, because of thy righteous judgments. I am a companion of all them that fear thee, and of them that keep thy precepts.

precepts. The earth, O Lord, is full of thy mercy: teach

me thy statutes.

Thou hast dealt well with thy servant, O Lord, according unto thy word. Teach me good judgment and knowledge: for I have believed thy commandments. Before I was afflicted, I went astray: but now have I kept thy word. Thou art good, and doest good; teach me thy statutes. The proud have forged a lie against me: but I will keep thy precepts with my whole heart. Their heart is as fat as grease: but I delight in thy law. It is good for me that I have been afflicted: that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver.

Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments. They that fear thee, will be glad when they see me; because I have hoped in thy word. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflisted me. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. Let thy tender mercies come unto me, that I may live: for thy law is my delight. Let the proud be ashamed: for they dealt perversly with me without a cause: but I will meditate in thy precepts. Let those that fear thee turn unto me, and those that have known thy testimonies. Let my heart be found in thy statutes; that I be not ashamed.

My foul fainteth for thy falvation; but I hope in thy word. Mine eyes fail for thy word, faying, When wilt thou comfort me? For I am become like a bottle in the fmoke: yet do I not forget thy flatutes. How many are the days of thy fervant? when wilt thou execute judgment on them that perfecute me? The proud have digged pits for me which are not after thy law. All thy commandments are faithful: they perfecute me wrongfully; help thou me. They had almost consumed me upon earth: but I forsook not thy precepts. Quicken me after thy loving kindness; so shall I

keep the testimony of thy mouth.

For ever, O Lord, thy word is fettled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants. Unless thy law had been my delights, I should then have perished in mine assistion. I will never forget thy precepts: for with them thou hast quickened me. I am thine, save me: for I have sought thy precepts. The wicked have waited for me to destroy me: but I will consider thy testimonies. I have

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feen an end of all persection: but thy commandment is ex-

ceeding broad.

O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wifer than mine enemies; for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way.

Thy word is a lamp unto my feet, and a light unto my path. I have fworn, and I will perform it, that I will keep thy righteous judgments. I am afflicted very much: quicken me, O Lord, according unto thy word. Accept, I befeech thee, the free-will-offerings of my mouth, O Lord, and teach me thy judgments. My foul is continually in my hand; yet do I not forget thy law. The wicked have laid a fnare for me: yet I erred not from thy precepts. Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart. I have inclined mine heart to per-

form thy statutes alway, even unto the end.

I hate vain thoughts: but thy law do I love. Thou art my hiding-place and my shield: I hope in thy word. Depart from me ye evil doers: for I will keep the commandments of my God. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually. Thou hast trodden down all them that err from thy statutes: for their deceit is saltehood. Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies. My slesh trembleth for fear of thee, and I am asraid of thy judgments.

I have done judgment and justice; leave me not to mine oppressors. Be surety for thy servant for good: let not the proud oppress me. Mine eyes fail for thy salvation, and for the word of thy righteousness. Deal with thy servant according unto thy mercy, and teach me thy statutes. I am thy servant: give me understanding, that I may know thy testimonies. It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold: yea, above sine gold. Therefore I esteem

all

all thy precepts concerning all things to be right: and I hate

every false way.

Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple. I opened my mouth, and panted: for I longed for thy commandments. Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name. Order my steps in thy word: and let not any iniquity have dominion over me. Deliver me from the oppression of man: so will I keep thy precepts. Make thy sace to shine upon thy servant: and teach me thy statutes. Rivers of waters run down mine eyes: because they keep not thy law.

Righteous art thou, O Lord, and upright are thy judgments. Thy testimonies that thou hast commanded are righteous and very faithful. My zeal hath consumed me: because mine enemies have forgotten thy words. Thy word is very pure: therefore thy servant loveth it. I am small and despised: yet do not I forget thy precepts. Thy righteousness is an everlasting righteousness, and thy law is the truth. Trouble and anguish have taken hold on me: yet thy commandments are my delights. The erighteousness of thy testimonies is everlasting: give me understanding, and I

shall live.

I cried with my whole heart; hear me, O Lord: I will keep thy ftatutes. I cried unto thee: fave me, and I shall keep thy testimonies. I prevented the dawning of the morning, and cried: I hoped in thy word. Mine eyes prevented the night watches, that I might meditate in thy word. Hear my voice according unto thy loving kindness: O Lord, quicken me according to thy judgment. They draw nigh that follow after mischies: they are far from thy law. Thou art near, O Lord; and all thy commandments are truth. Concerning thy testimonies I have known of old, that thou hast founded them for ever.

Consider mine affliction, and deliver me? for I do not forget thy law. Plead my cause, and deliver me: quicken me according to thy word. Salvation is far from the wicked: for they seek not thy statutes. Great are thy tender mercies, O Lord: quicken me according to thy judgments. Many are my persecutors, and mine enemies; yet do I not decline from thy testimonies. I beheld the transgressors, and was grieved; because they kept not thy word. Consider how I love thy precepts: quicken me, O Lord, according to thy loving kindness. Thy word is true from the

beginning

beginning: and every one of thy rightcous judgments en-

dureth for ever.

Princes have perfecuted me without a cause: but my heart flandeth in awe of thy word. I rejoice at thy word as one that findeth great spoil. I hate and abhor lying; but thy law do I love. Seven times a day do I praise thee: because of thy righteous judgments. Great peace have they which love thy law: and nothing shall offend them. Lord, I have hoped for thy falvation, and done thy commandments. My foul hath kept thy testimonies: and I love them exceedingly. I have kept thy precepts and thy testimonies: for all my ways are before thee.

Let my cry come near before thee, O Lord: give me understanding according to thy word. Let my supplication come before thee: deliver me according to thy word. My lips shall utter praise, when thou hast taught me thy statutes. My tongue shall speak of thy word: for all thy commandments are righteousness. Let thine hand help me: for I have chosen thy precepts. I have longed for thy falvation, O Lord; and thy law is my delight. Let my foul live, and it shall praise thee; and let thy judgments help me. I have gone aftray like a loft sheep: feek thy servant: for I do not torget thy commandments. Pfalm 119.

The vanity of human life.

David, being chastised by sickness for his sins, forbore to complain before the wicked man, left he should give him any advantage against him. At length he breaketh out into fervent prayer to God, that he would teach him to lay to heart the shortness of life and the vanity of all worldly things; and beggeth of the Lord, to pardon his fins and to remove from him his chaftifing hand.

I said, I will take heed to my ways, that I fin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with filence, I held my peace, even from good; and my forrow was ftirred. My heart was hot within me, while I was musing the fire burned: then spoke I with my tongue; Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou haft made my days as an hand-breadth: and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah. Surely every man walketh in a vain fliew: furely they are dilquieted

disquieted in vain: he heapeth up riches, and knoweth not, who shall gather them. And now, Lord, what wait I for? my hope is in thee. Deliver me from all my transgressions: make me not the reproach of the soolish. I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me: I am consumed by the blow of thine hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah. Hear my prayer, O Lord, and give ear unto my cry: hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence, and be no more.

The prophet addresset this psalm to the rich and the poor. To the rich, who conside and glory in their wealth, he giveth a severe lecture on the unprositableness of it; that it can neither save them from death, nor descend along with them to the grave. To the poor he suggesteth a word of comfort in the day of adversity; that seeing this is the case with the rich, they are neither to sear nor envy them; but to repose their trust in God alone.

HEAR this, all ye people: give ear, all ye inhabitants of the world: both low and high, rich and poor together. My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding. I will incline mine ear to a parable: I will open my dark faying upon the harp. Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about? They that trust. in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ranfom for him: (for the redemption of their foul is precious, and it ceaseth for ever:) that he should still live for ever, and not see corruption. For he feeth that wife men die, likewife the fool and the brutilli person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations: they call their lands after their own names. Nevertheless, man being in honour abideth not: he is like the beafts that perish. This their way is their folly: yet their posterity approve their faying. Selah. Like theep they are laid in the grave: death shall feed on them; and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave from their dwelling. But God will redeem my foul from the power of the grave: for he shall receive me. Vol. III.

Selah. Be not thou afraid when one is made rich, when the glory of his house is encreased; for when he dieth, he shall carry nothing away: his glory shall not descend after him. Though while he lived, he blessed his soul: and men will praise thee, when thou doest well to thysels. He shall go to the generation of his fathers, they shall never see light. Man that is in honour, and understandeth not, is like the beasts that perish.

Plalm 49.

Moses offers up a prayer for the Israelites who were condemned to disin the wilderness for their disobedience to God, when he ordered them to go up and take possession of the land of Canaan. Moses beggeth of God that he would reverse the sentence by which he had shortened their lives to seventy or eighty years, and suffer them to live to the then usual period of human life; that he would give them grace to lay his corrections to heart, and at length take them into savour; that he would condust them into the promised land, and prosper their arms in taking possessions.

LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting, thou art God. Thou turnest man to destruction: and sayest, Return, ye children of men. For a thousand years in thy fight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood, they are as afleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth. For we are confumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our fecret fins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and forrow: for it is foon cut off and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy fervants. O fatisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy fervants, and thy glory unto their children. And let the bezuty of the Lord our God be

be upon us: and establish thou the work of our hands upon us: yea, the work of our hands, establish thou it. Pfalm 90.

Advice to Magistrates.

Asaph reproveth, in the name of God, the magistrates and judges of his time for their partiality and injustice; and threateneth to degrade and punish them, if they did not ast up to the high character God had given them, of being his vice-gerents on earth.

GOD standeth in the congregation of the mighty: he judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? Selah. Defend the poor and statherless: do justice to the afflicted and needy: deliver the poor and needy: rid them out of the hand of the wicked. They know not, neither will they understand: they walk on in darkness: all the soundations of the earth are out of course. I have said, Ye are Gods: and all of you are children of the most High. But ye shall die like men, and sall like one of the princes. Arise, O God, judge the earth: for thou shalt inherit all nations.

Pfalm 82.

David resolves to govern his court and his kingdom with integrity; more particularly, to shew favour to the upright, and to execute justice on the wicked.

I will fing of mercy and judgment: unto thee, O Lord, will I fing. I will behave myfelf wifely in a perfect way; O when wilt thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside, it shall not cleave to me. A froward heart shall depart from me: I will not know a wicked person. Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look, and a proud heart, will not I suffer. Mine eyes shall be upon the saithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies, shall not tarry in my sight. I will early destroy all the wicked of the land: that I may cut off all wicked doers from the city of the Lord.

Pfalm 101a

The virtue of Humility.

Book VII.

David protesteth, that he had not entertained proud thoughts, nor affected high things for himself, but had always studied to live in humility and submission to divine Providence.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercife myfelf in great matters, or in things too high for me. Surely I have behaved and quieted myfelf as a child that is weaned of his mother: my foul is even as a weaned child: Let Ifrael hope in the Lord, from henceforth and for ever.

Pfalm 131.

PROPHETICAL PSALMS.

David expresseth his considence, that the attempts of kings and people to shake off his yoke would be in vain; declareth to them the will of Jehovah, who had anointed him king; and exhorteth them to submit to it, lest they should expose themselves to his just vengeance.—This psalm is also prophetical, and relateth to the kingdom of our Lord Jesus Christ.

WHY do the heathen rage, and the people imagine a vain thing? The kings of the earth fet themselves, and the rulers take counsel together, against the Lord, and against his anointed, faying, Let us break their bands afunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his fore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath faid unto me, Thou art my fon, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kifs the fon, left he be angry, and ye perish from the way, when his wrath is kindled but a little: bleffed are all they that put their trust in him. Pfalm 2. David imploreth the divine protection, seeing he abhorred idolatry, and made the Lord his portion. He is then filled with confidence that God will not suffer him to perish immaturely, like those who practifed idolatry; but will lead him in the path of his commandments, and satisfy him with the joy of his countenance.

PRESERVE me, O God: for in thee do I put my trust. O my foul, thou hast said unto the Lord, Thou art my lord: my goodness extendeth not to thee: but to the faints that are in the earth, and to the excellent, in whom is all my delight. Their forrows shall be multiplied, that hasten after another God: their drink offerings of blood will I not offer, nor take up their names into my lips. The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons. I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my foul in hell; neither wilt thou fuffer thine holy One to fee corruption. Thou wilt shew me the path of life: in thy presence is fullness of joy, at thy right hand there are pleasures for evermore. Pfalm 16.

David complaineth that God had abandoned him to the violence of his afflictions and the fury of his enemies; describeth the wretched state he was reduced to; and befeecheth God to come to his assistance. He then promiseth that he will publickly commemorate God's deliverance of him, and that not only the Israelites shall join with him in his praises, but all the nations, hearing of this act of goodness, shall be induced by it to return to his worship and become his people. This psalm is also prophetical, and relateth more especially to the sufferings and kingdom of Messian.

MY God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not consounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me, laugh me to scorn:

they

they shoot out the lip, they shake the head, saying, He trusted on the Lord, that he would deliver him: let him deliver him, feeing he delighted in him. But thou art he that took me out of the womb; thou didst make me hope, when I was upon my mother's breafts. I was cast upon thee from the womb: thou art my God from my mother's belly. Be not far from me, for trouble is near; for there is none to help. Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd: and my tongue cleaveth to my jaws: and thou hast brought me into the dust of death. For dogs have compassed me, the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O Lord; O my strength, haste thee to help me. Deliver my foul from the fword: my darling from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. I will declare thy name unto my brethren; in the midst of the congregation will I praise thee. Ye that fear the Lord, praise him; all ye the feed of Jacob, glorify him; and fear him, all ye the feed of Ifrael. For he hath not despised nor abhorred the affliction of the afflicted: neither hath he hid his face from him, but when he cried unto him, he heard. My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. The meek shall eat, and be satisfied: they shall praise the Lord that feek him; your heart shall live for ever. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations. All they that be fat upon earth, shall eat and worship: all they that go down to the dust, shall bow before him, and hone can keep alive his own foul. A feed shall ferve him, it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be Pfalm 22. born, that he hath done this.

David praiseth God for the deliverances and favours he had received from his goodness, devoteth himself to his service, and acknowledgeth that by submission to the will of God, rather than by sacrifices, he hoped to be accepted. He then declareth, he had not withheld his lips from publishing his righteousness, and beggeth of God not to withhold his mercy, but to assist him in his dangers, and deliver him from his enemies.

I WAITED patiently for the Lord: and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and fet my feet upon a rock, and established my goings. And he hath put a new fong in my mouth, even praise unto our God: many shall fee it, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust; and respecteth not the proud, nor fuch as turn aside to lies. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts, which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and fin-offering haft thou not required. Then faid I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips; O Lord, thou knowest. I have not hid thy righteousness within my heart: I have declared thy faithfulness and thy falvation; I have not concealed thy loving kindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindness and thy truth continually preserve me. For innumerable evils have compassed me about: mine iniquities have taken hold upon me, fo that I am not able to look up: they are more than the hairs of mine head: therefore my heart faileth me. Be pleased, O Lord, to deliver me: O Lord, make haste to help me. Let them be ashamed and confounded together that feek after my foul to destroy it: let them be driven backward and put to shame that wish me evil. Let them be desolate for a reward of their shame, that say unto me, Aha, aha. Let all those that seek thee rejoice and be glad in thee: let fuch as love thy falvation fay continually, The Lord be magnified. But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God. Pfalm 40.

A nuptial fong on the marriage of one of the Kings of Israel, probably of Solomon; containing a description of the glory and magnificence of that prince and his consort.—This psalm is likewise prophetical, and relates to our Lord Jesus Christ.

MY heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath bleffed thee for ever. Gird thy fword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperoully, because of truth and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest rightcousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladuess above thy fellows. All thy garments smell of myrrh, and aloes, and cassia: out of the ivory palaces, whereby they have made thee glad. King's daughters were among thy honourable women: upon thy right hand did ftand the queen in gold of Ophir. Hearken, O daughter, and confider, and incline thine ear: forget also thine own people, and thy father's house. So shall the king greatly defire thy beauty: for he is thy Lord; and worship thou him. And the daughter of Tyre shall be there with a gift: even the rich among the people shall intreat thy favour. The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needle-work: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever.

A fong of triumph fung before the ark of God, on its return from a victory obtained in favour of David, to the tabernacle on mount Sion. Herein he celebrates the power of Jehovah, which he had been pleased to give proofs of, in conducting his people through the wilderness, and in bringing them into the land of Canaan; where he had now taken up his stated residence on mount Sion, and from whence he afforded them his protection and assistance, whenever they were attacked by their enemies.

LET God arife, let his enemies be scattered: let them also that hate him slee before him. As smoke is driven away, fo drive them away: as wax melteth before the fire, fo let the wicked perish in the presence of God. But let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice. Sing unto God, fing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him. A father of the fatherless, and a judge of the widows, is God in his holy habitation. God fetteth the folitary in families: he bringeth out those which are bound with chains; but the rebellious dwell in a dry land. O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah. The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel. Thou, O God, didst fend a plentiful rain, whereby thou didst confirm thine inheritance when it was weary. Thy congregation hath dwelt therein; thou, O God, hast prepared of thy goodness for the poor. The Lord gave the word: great was the company of those that published it. Kings of armies did flee apace: and she that tarried at home divided the spoil. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with filver, and her feathers with yellow gold. When the Almighty scattered kings in it, it was white as fnow in Salmon. The hill of God is as the hill of Bashan: an high hill, as the hill of Bashan. Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever. The chariots of God are twenty thousand, even thousands of angels: the Lord is among them as in Sinai, in the holy place. Thou hast afcended on high, thou hast led captivity captive; thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them. Bleffed be the Lord, who daily loadeth us with benefits, even the God of our falvation. Selah. He that is our God, is the God of falvation;

vation; and unto God the Lord belong the issues from death. But God shall wound the head of his enemies; and the hairy scalp of fuch an one as goeth on still in his trespasses. The Lord faid, I will bring again from Bashan, I will bring my people again from the depths of the fea: that thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the fame. They have feen thy goings, O God: even the goings of my God, my King, in the fanctuary. The fingers went before, the players on instruments followed after, among them were the damfels playing with timbrels. Bless ye God in the congregations: even the Lord, from the fountain of Israel. There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali. Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us. Because of thy temple at Jerusalem, fhall kings bring prefents unto thee. Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one fubmit himfelf with pieces of filver: scatter thou the people that delight in war. Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. Sing unto God, ye kingdoms of the earth; O fing praises unto the Lord. Selah. To him that rideth upon the heavens of heavens which were of old: lo, he doth fend out his voice, and that a mighty voice. Afcribe ve strength unto God; his excellency is over Israel, and his ftrength is in the clouds. O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Bleffed be God. Pfalm 68.

David beggeth of God to give his son Solomon the wisdom and righteousness which was necessary for him, to enable him to govern his people; and then describeth the glory and extent of Solomon's kingdom, and the happiness his subjects would enjoy under him, in terms which are more applicable to the Messiah and his kingdom.

GIVE the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous shourish:

flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from fea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall ferve him. For he shall deliver the needy when he crieth: the poor also, and him that hath no helper. He shall spare the poor and needy, and shall fave the fouls of the needy. He shall redeem their foul from deceit and violence; and precious shall their blood be in his fight. And he shall live. and to him shall be given of the gold of Sheba: prayer also shall be made for him continually: and daily shall he be praised. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the fun; and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And bleffed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and amen. The prayers of David the son of Jesse are ended.

In praise of Jerusalem, the city of God.

HIS foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia. This man was born there. And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. The Lord shall count when he writeth up the people, that this man was born there. Selah. As well the singers as the players on instruments shall be there: all my springs are in thee.

Pjaln 87.

David, under the image of a young prince, taking possession of a kingdom, and going forth to subdue all those who oppose him, foretelleth that the Messiah should be exalted to the right hand of God; should be the king and high priest of his Church; and should gloriously establish his kingdom, and triumph over all his enemies.

THE Lord faid unto my Lord, Sit thou at my right hand, until I make thine enemies thy footftool. The Lord shall fend the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen; he shall sill the places with the dead bodies: he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head.

The psalmist inviteth the people and priests to join with him, in celebrating the goodness of God for making him triumph over his enemies. They on the other hand, answer his invitation by blessing the Lord, and praying for the prosperity of the psalmist.

O give thanks unto the Lord; for he is good: because his mercy endureth for ever. Let Ifrael now fay, that his mercy endureth for ever. Let the house of Aaron now say. that his mercy endureth for ever. Let them now that fear the Lord fay, that his mercy endureth for ever. I called upon the Lord in diffress: the Lord answered me, and set me in a large place. The Lord is on my fide; I will not fear: What can man do unto me? The Lord taketh my part with them that help me: therefore thall I fee my defire upon them that hate me. It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes. All nations compassed me about: but in the name of the Lord will I destroy them. They compassed me about: yea, they compassed me about: but in the name of the Lord I will destroy them. They compassed me about like bees: they are quenched as the fire of thorns; for in the name of the Lord I will destroy them. Thou hast thrust fore at me that I might fall: but the Lord helped me. The Lord is my strength and fong, and is become my falvation. The voice of rejoicing and falvation is in the tabernacles of the righteous: the right hand

hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly. I shall not die, but live, and declare the works of the Lord. The Lord hath chaftened me fore: but he hath not given me over unto death. Open to me the gates of righteoufness: I will go into them, and I will praise the Lord: this gate of the Lord, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my falvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing: it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I befeech thee, O Lord: O Lord, I befeech thee, fend now prosperity. Blessed be he that cometh in the name of the Lord: we have bleffed you out of the house of the Lord. God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee: thou art my God, I will exalt thee. O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

HISTORICAL PSALMS.

Afaph uttereth many severe but salutary truths; reminding the Israelites of the several rebellions of their foresathers against God, from the time of Moses to the time of David, and warning them not to follow their example, but to put their trust in God who had time after time wrought miracles for the deliverance of his people.

GIVE ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark fayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers,

a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God: the children of Ephraim, being armed and carrying bows, turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law; and forgat his works, and his wonders that he had shewed them. Marvellous things did he in the fight of their fathers, in the land of Egypt, in the field of Zoan. He divided the fea, and caused them to pass through, and he made the waters to fland as an heap. In the day-time also he led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers. And they sinned yet more against him, by provoking the most High in the wilderness. And they tempted God in their heart, by asking meat for their lust. Yea, they spake against God: they faid, Can God furnish a table in the wilderness? Behold, he fmote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the Lord heard this, and was wroth: to a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in his falvation: though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he fent them meat to the full. He caused an east-wind to blow in the heaven: and by his power he brought in the fouth-wind. He rained flesh also upon them as dust, and feathered fowls like as the fand of the fea: and he let it fall in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own defire; they were not estranged from their lust: but while their meat was yet in their mouths, the wrath of God came upon them, and flew the fattest of them, and smote down the chosen men of Israel. For all this they finned still, and believed not for his wondrous works. Therefore their days did he consume in vanity, and their years in trouble. When he slew them, then they fought him, and they returned and enquired early after God. And they remembered that God was their rock, and the high God their redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they stedfast in his covenant. But he,

he, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath. For he remembered that they were but flesh; a wind that passeth away, and cometh not again. How oft did they provoke him in the wilderness, and grieve him in the desert! Yea, they turned back and tempted God, and limited the Holy one of Ifrael. They remembered not his hand, nor the day when he delivered them from the enemy. How he had wrought his figns in Egypt, and his wonders in the field of Zoan: and had turned their rivers into blood: and their floods, that they could not drink. He fent divers forts of flies among them, which devoured them, and frogs, which destroyed them. He gave also their increase unto the caterpillar, and their labour unto the locust. He destroyed their vines with hail, and their fycamore trees with frost. He gave up their cattle also to the hail, and their flocks to hot thunder-bolts. He cast upon them the fierceness of his anger, wrath and indignation and trouble, by fending evil angels among them. He made a way to his anger; he ipared not their foul from death, but gave their life over to the pestilence; and smote all the first-born in Egypt; the chief of their strength in the tabernacles of Ham: but made his own people to go forth like theep, and guided them in the wilderness like a flock. And he led them on fafely, fo that they feared not: but the fea overwhelmed their enemies. And he brought them to the border of his fanctuary, even to this mountain, which his right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents. Yet they tempted and provoked the most high God, and kept not his testimonies: but turned back, and dealt unfaithfully, like their fathers; they were turned aside like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealoufy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel: fo that he forfook the tabernacle of Shiloh, the tent which he placed among men; and delivered his strength into captivity, and his glory into the enemy's hand. He gave his people over also unto the sword; and was wroth with his inheritance. The fire confumed their young men; and their maidens were not given to marriage. Their priests fell by the fword; and their widows made no lamentation. Then the Lord awaked as one out of fleep, and like a mighty man that shouted by reason of wine. And he smote his enemies in the hinder part: he put them to a perpetual reproach. Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: but chose the tribe of Judah, the mount Zion, which he loved. And he built his fanctuary like high palaces, like the earth which he hath established for ever. He chose David also his fervant, and took him from the sheep-folds: from following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance. So he sed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

Pfalm 78.

David exhorteth the Ifraelites to praife God, and to celebrate his power, goodness, and faithfulness. And then to excite them to it, he relateth all the mercies of God to that people, from the days of Abraham to their taking possession of the land of Canaan.

O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, fing plalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that feek the Lord. Seek the Lord and his strength: feek his face evermore. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; O ye feed of Abraham his fervant, ye children of Jacob his chofen. He is the Lord our God: his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: faying, Unto thee will I give the land of Canaan, the lot of your inheritance: when there were but a few men in number; yea, very few, and strangers in it: when they went from one nation to another, from one kingdom to another people; he fuffered no man to do them wrong: yea, he reproved kings for their fakes; faying, Touch not mine anointed, and do my prophets no harm. Moreover, he called for a famine upon the land: he brake the whole staff of bread. He sent a man before them, even Joseph, who was fold for a fervant: whose feet they hurt with fetters: he was laid in iron: until the time that his word came: the word of the Lord tried him. The king fent and loofed him; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his fubstance: to bind his princes at his pleasure; and teach his fenators wildom. Ifrael also came into Egypt; and Jacob fojourned

fojourned in the land of Ham. And he increased his people greatly; and made them stronger than their enemies. He turned their heart to hate his people, to deal subtilly with his fervants. He fent Moses his fervant; and Aaron, whom he had chosen. They shewed his figns among them, and wonders in the land of Ham. He fent darkness, and made it dark; and they rebelled not against his word. He turned their waters into blood, and flew their fish. Their land brought forth frogs in abundance, in the chambers of their kings. He spake, and there came divers forts of flies. and lice in all their coasts. He gave them hail for rain, and flaming fire in their land. He finote their vines also, and their fig trees: and brake the trees of their coasts. He spake, and the locusts came, and caterpillars, and that without number, and did eat up all the herbs in their land, and devoured the fruit of their ground. He smote also all the sirst-born in their land, the chief of all their strength. He brought them forth also with filver and gold: and there was not one feeble person among their tribes. Egypt was glad when they departed: for the fear of them fell upon them. He spread a cloud for a covering; and fire to give light in the night. The people asked, and he brought quails; and satisfied them with the bread of heaven. He opened the rock, and the waters gushed out; they ran in the dry places like a river. For he remembered his holy promise, and Abraham his fervant. And he brought forth his people with joy, and his chosen with gladness: and gave them the lands of the heathen: and they inherited the labour of the people; that they might observe his statutes; and keep his laws. Praise Pfalm 105. ye the Lord.

David celebrates the goodness and forbearance of God to the Israelites amidst their several murmurings and rebellions, both in the wilderness and in the land of Ganaan.

PRAISE ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever. Who can utter the mighty acts of the Lord? who can shew forth all his praise? Blessed are they that keep judgment, and he that doeth righteousness at all times. Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance. We have sinned with our tithers; we have committed iniquity, we have done wickedly. Our fathers understood not thy wonders in Egypt, they Yol. III.

remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red-sea. Nevertheless he saved them for his name's fake, that he might make his mighty power to be known. He rebuked the Red-fea also, and it was dried up: fo he led them through the depths, as through the wilderness. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies: there was not one of them left. Then believed they his words: they fang his praife. They foon forgat his works; they waited not for his counsel: but lusted exceedingly in the wilderness, and tempted God in the defert. And he gave them their request; but fent leanness into their soul. They envied Moses also in the camp, and Aaron the faint of the Lord. The earth opened and swallowed up Dathan, and covered the company of Abiram. And a fire was kindled in their company; the flame burned up the wicked. They made a calf in Horeb. and worshipped the molten image. Thus they changed their glory into the fimilitude of an ox that eateth grafs. They forgat God their Saviour, which had done great things in Egypt: wondrous works in the land of Ham, and terrible things by the Red-sea. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach: to turn away his wrath, lest he should destroy them. Yea, they despised the pleasant land: they believed not his word: but murmured in their tents, and hearkened not unto the voice of the Lord. Therefore he lifted up his hand against them, to overthrow them in the wilderness: to overthrow their feed also among the nations, and to scatter them in the lands. They joined themselves also unto Baalpeor, and ate the facrifices of the dead. Thus they provoked him to anger with their inventions: and the plague brake in upon them. Then flood up Phinehas, and executed judgment: and fo the plague was stayed. And that was counted unto him for righteousness, unto all generations for evermore. They angered him also at the waters of strife, so that it went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisedly with his lips. They did not destroy the nations concerning whom the Lord commanded them: but were mingled among the heathen, and learned their works. 'And they ferved their idols: which were a snare unto them. Yea, they sacrificed their fons and their daughters unto devils, and shed innocent blood, even the blood of their fons, and of their daughters whom they facrificed unto the idols of Canaan: and the

land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own in-Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance. And he gave them into the hand of the heathen; and they that hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand. Many times did he deliver them, but they provoked him with their counsel, and were brought low for their iniquity. Nevertheless, he regarded their affliction, when he heard their cry. And he remembered for them his covenant, and repented according to the multitude of his mercies. He made them also to be pitied of all those that carried them captives. Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise. Bleffed be the Lord God of Israel from everlasting to everlasting: and let all the people fay, Amen. Praise ye the Lord.

Pfalm 106.

E L E G I E S.

David's lamentation for Saul and Jonathan.

THE beauty of Israel is slain upon thy high places: how are the mighty fallen? Tell it not in Gath, publish it not in the streets of Askelon: lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcifed triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

From the blood of the flain, from the fat of the mighty, the bow of Jonathan turned not back, and the fword of Saul returned not empty. Saul and Jonathan were lovely and pleafant in their lives, and in their death they were not divided: they were fwifter than eagles, they were ftronger than lions. Ye daughters of Ifrael, weep over Saul, who cloathed you in fearlet, with other delights, who put on ornaments of gold upon your apparel. How are the mighty fallen in the midft of the battle? O Jonathan, thou wast flain in thine high places. I am distressed for thee, my brother Jonathan: very pleafant hast thou been unto me: thy love

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to me was wonderful, passing the love of women. How are the mighty tallen, and the weapons of war perished!

2 Samuel 1. 19—27.

Jerusalem's misery, complaint and confession.

* HOW doth the city fit folitary, that was full of people! how is the become as a widow! the that was great among the nations, and princess among the provinces, how is the become tributary! She weepeth fore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her, all her friends have dealt treacherously with her, they are become her enemies. Judah is gone into captivity, because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her perfecutors overtook her between the straits. The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper: for the Lord hath afflicted her for the multitude of her transgressions, her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer. Jerusalem remembered in the days of her affliction, and of her miferies, all her pleafant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths. Ierusalem hath grievously sinned: therefore she is removed: all that honoured her, despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward. Her filthiness is in her skirts, the remembereth not her last end, therefore the came down wonderfully; the had no comforter: O Lord, behold my affliction: for the enemy hath magnified himself. The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her fanctuary, whom thou didft command that they should not enter into thy congregation. All her people figh, they feek bread, they have given their pleafant things for meat to relieve the foul: fee, O Lord, and confider, for I am become vile. Is it nothing to you, all ye that pass by? behold, and see, if there be any forrow like unto my forrow, which is done unto me, wherewith

the Lord hath afflicted me in the day of his fierce anger. From above hath he fent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me defolate, and faint all the day. The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rife up. The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a wine-press. For these things I weep, mine eye, mine eye runneth down with water, because the comforter that should relieve my foul, is far from me: my children are desolate, because the enemy prevailed. Zion spreadeth forth her hands, and there is none to comfort her: the Lord hath commanded concerning Jacob, that his adverfaries should be round about him: Jerusalem is as a menstruous woman among them. The Lord is righteous, for I have rebelled against his commandment: hear, I pray you, all people, and behold my forrow: my virgins and my young men are gone into captivity. I called for my lovers, but they deceived me; my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their fouls. Behold, O Lord, for I am in diffress: my bowels are troubled; mine heart is turned within me, for I have grievously rebelled; abroad the sword bereaveth, at home there is as death. They have heard that I figh, there is none to comfort me: all mine enemies have heard of my trouble, they are glad that thou hast done it: thou wilt bring the day that thou hast called, and they shall be like; unto me. Let all their wickedness come before thee: and do unto them, as thou hast done unto me, for all my transgressions: for my sighs are many, and my heart is faint.

Lamentations Ist chapter.

Jeremiah lamenteth Jerufalem's mifery.

HOW hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of P 2 Indah:

Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof. He hath cut off in his fierce anger all the horn of Ifrael; he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire which devoureth round about. He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire. The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamen-tation. And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the affembly: the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. The Lord hath cast off his altar, he hath abhorred his fanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord as in the day of a folemn feast. The Lord hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament: they languished together. Her gates are funk into the ground: he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more: her prophets also find no vision from the Lord. The elders of the daughter of Zion fit upon the ground, and keep filence: they have cast up dust upon their heads; they have girded themselves with fackcloth; the virgins of Jerusalem hang down their heads to the ground. Mine eyes do fail with tears; my bowels are troubled; my liver is poured upon the earth, for the destruction of the daughter of my people, because the children and the sucklings swoon in the streets of the city. They fay to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their foul was poured out into their mother's bosom. What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee? Thy prophets have feen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have feen for thee false burdens

Book VII. burdens, and causes of banishment. All that pass by clap their hands at thee; they hifs and wag their head at the daughter of Jerusalem, saying, Is this the city that men call the perfection of beauty, the joy of the whole earth? All thine enemies have opened their mouth against thee: they hifs and gnash their teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have feen it. The Lord hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath fet up the horn of thine adversaries. Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest: let not the apple of thine eye cease. Arise, cry out in the hight: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street. Behold, O Lord, and confider to whom thou hast done this. Shall the women eat their fruit; and children of a span long? shall the priest and the prophet be slain in the fanctuary of the Lord? The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the fword: thou hast slain them in the day of thine anger: thou hast killed and not pitied. Thou hast called as in a folemn day my terrors round about, fo that in the day of the Lord's angernone escaped nor remained: those that I have swaddled and brought up hath mine enemy confumed.

Lamentations 2d chapter.

The faithful bewail their calamities.

I AM the man that hath feen affliction by the rod of his wrath. He hath led me and brought me into darkness, but not into light. Surely against me is he turned; he turneth his hand against me all the day. My flesh and my skin hath he made old: he hath broken my bones. He hath builded against me, and compassed me with gall and travel. He hath fet me in dark places, as they that be dead of old. He hath hedged me about, that I cannot get out: he hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer. He hath inclosed my ways with hewn stone;

he hath made my paths crooked. He was unto me as a lear lying in wait, and as a lion in fecret places. He hath turned afide my ways, and pulled me in pieces: he hath made me desolate. He hath bent his bow, and set me as a mark for the arrow. He hath caused the arrows of his quiver to enter into my reins. I was a derision to all my people, and their fong all the day. He hath filled me with bitterness, he hath made me drunken with wormwood. He hath also broken my teeth with gravel stones, he hath covered me with ashes. And thou hast removed my foul far off from peace: I forgat prosperity. And I said, My strength and my hope is perilhed from the Lord: remembering mine affliction and my mifery, the wormwood and the gall. My foul hath them still in remembrance, and is humbled in me. This I recal to my mind, therefore have I hope. It is of the Lord's mercies that we are not confumed, because his compassfions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, faith my foul, therefore will I hope in him. The Lord is good unto them that wait for him, to the foul that seeketh him. It is good that a man should both hope and quietly wait for the falvation of the Lord. It is good for a man that he bear the yoke in his youth. He fitteth alone, and keepeth filence, because he hath borne it upon him. He putteth his mouth in the dust, if so be there may be hope. He giveth his cheek to him that fmiteth him, he is filled full with reproach. For the Lord will not cast off for ever. But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. To crush under his feet all the prisoners of the earth, to turn aside the right of a man before the face of the most High. To subvert a man in his cause, the Lord approveth not. Who is he that faith, and it cometh to pass, when the Lord commandeth it not? out of the mouth of the most High proceedeth not evil and good? Wherefore doth a living man complain, a man for the punishment of his fins? Let us fearch and try our ways, and turn again to the Lord. Let us lift up our heart with our bands unto God in the heavens. We have transgressed and have rebelled, thou hast not pardoned. Thou haft covered with anger, and perfecuted us: thou hast slain, thou hast not pitied. Thou hast covered thyself with a cloud, that our prayer should not pass through. Thou hast made us as the off-scouring and refuse in the Adm I Law or

midst of the people. All our enemies have opened their mouths against us. Fear and a snare is come upon us, defolation and destruction. Mine eye runneth down with rivers of water, for the destruction of the daughter of my people. Mine eye trickleth down, and ceafeth not, without any intermission: till the Lord look down, and behold from heaven. Mine eye affecteth mine heart, because of all the daughters of my city. Mine enemies chafed me fore like a bird, without cause, They have cut off my life in the dungeon, and cast a stone upon me. Waters slowed over mine head, then I said, I am cut off. I called upon thy name, O Lord. out of the low dungeon. Thou haft heard my voice, hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee: thou faidst, Fear not. O Lord, thou hast pleaded the causes of my foul, thou hast redeemed my life. O Lord, thou hast feen my wrong, judge thou my caufe. Thou hast feen all their vengeance; and all their imaginations against me. Thou hast heard their reproach, O Lord, and all their imaginations against me; the lips of those that rose up against me, and their device against me all the day. Behold their fitting down, and their riling up, I am their music. Render unto them a recompence, O Lord, according to the work of their hands. Give them forrow of heart, thy curse unto them. Persecute and destroy them in anger. from under the heavens of the Lord.

Lamentations 3d chapter.

Zion bewaileth and confesseth her sins.

HOW is the gold become dim; how is the most fine gold changed; the stones of the sanctuary are poured out in the top of every street. The piccious sons of Zion, comparable to sine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! Even the sea-monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them. They that did feed delicately, are desolate in the streets: they that were brought up in scarlet, embrace dunghills. For the punishment of the iniquity of the daughter

of my people, is greater than the punishment of the fin of Sodom, that was overthrown as in a moment, and no hands stayed on her. Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire. Their visage is blacker than a coal: they are not known in the streets: their skin cleaveth to their bones: it is withered, it is become like a stick. They that be slain with the sword, are better than they that be flain with hunger: for these pine away, ftricken through for want of the fruits of the field. The hands of the pitiful women have fodden their own children, they were their meat in the destruction of the daughter of my people. The Lord hath accomplished his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof. The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should have entered into the gates of Jerufalem. For the fins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her; they have wandered as blind men in the streets, they have polluted themfelves with blood, fo that the men could not touch their garments. They cried unto them, Depart ye, it is unclean, depart, depart, touch not, when they fled away and wandered: they faid among the heathen, They shall no more fojourn there. The anger of the Lord hath divided them, he will no more regard them: they respected not the persons of the priefts, they favoured not the elders. As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not fave us. They hunt our steps that we cannot go in our streets: our end is near, our days are fulfilled, for our end is come. Our perfecutors are fwifter than the eagles of the heaven: they purfued us upon the mountains, they laid wait for us in the wilderness. The breath of our nostrils, the anointed of the Lord was taken in their pits, of whom we faid, Under his shadow we shall live among the heathen. Rejoice, and be glad, O daughter of Edoin, that dwelless in the land of Uz; the cup also shall pass through unto thee: thou shalt he drunken, and shalt make thyself naked. The punishment of thine iniquity is accomplished, O daughter of Zion, he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom, he will discover tby fins. Lamentations 4th chapter.

Pitiful complaint of Zion.

REMEMBER, O Lord, what is come upon is: confider and behold our reproach. Our inheritance is urned to ftrangers, our houses to aliens. We are orphan and fatherless, our mothers are as widows. We have drugen our water for money: our wood is fold unto us. Our neks are under perfecution: we labour and have no rest. given the hand to the Egyptians, and to the Affyrians, be tatisfied with bread. Our fathers have finned, and are ot. and we have borne their iniquities. Servants have ruled over us: there is none that doth deliver us out of their hard. We gat our bread with the peril of our lives, because of the fword of the wilderness. Our skin was black like an oven. because of the terrible famine. They ravished the women in Zion, and the maids in the cities of Judah. Princes are hanged up by their hand: the faces of elders were not honoured. They took the young men to grind, and the children fell under the wood. The elders have ceafed from the gate, the young men from their music. The joy of our heart is ceased: our dance is turned into mourning. The crown is fallen from our head: woe unto us that we have finned! For this our heart is faint; for these things our eyes are dim. Because of the mountain of Zion, which is desolate, the foxes walk upon it. Thou, O Lord, remainest for ever; thy throne from generation to generation. Wherefore dost thou forget us for ever, and forsake us so long time? Turn thou us unto thee, O Lord, and we shall be turned: renew our days as of old. But thou hast utterly rejected us; thou art very wroth against us.

Lamentations 5th chapter.

There are also many passages, says the celebrated Lowth, in that most admirable poem, which bears the name of Joh, deferving to be accounted legitimate elegies: and indeed I do not know any more perfect specimens of this species of composition; so completely are the inmost recesses of forrow displayed, and the remotest sountains of pity explored and laid open .- They are exquisite treasures, which the Muse of Sorrow might legally claim as her own, were she disposed to affert her rigid rights.

The elegies this good bishop alludes to are these that fol-

low.

Job curfeth the day of his birth.

LET thie day perish wherein I was born, and the night in which ist was faid, There is a man child conceived. Let that day bye darkness: let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death, stain it; let a cloud dwell upon it, let the blackness of the day terrify it. As for that night, let darkness feize fupon it; let it not be joined unto the days of the year, let it not come into the number of the months. Lo, let that night be folitary, let no joyful voice come therein. Let therm curse it that curse the day, who are ready to raise up the zir mourning. Let the stars of the twilight thereof be dark; let it look for light, but have none, neither let it fee the dawning of the day: because it shut not up the doors of my mother's womb, nor hid forrow from mine eyes. Why diedI not from the womb? Why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breafts that I should suck? For now should I have lain still, and been quiet, I should have slept: then had I been at rest, with kings and counsellors of the earth, which built defolate places for themselves; or with princes that had gold, who filled their houses with filver: or as an hidden untimely birth I had not been; as infants which never faw light. There the wicked cease from troubling; and there the weary beat rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the fervant is free from his mafter. Wherefore is light given to him that is in mifery, and life unto the bitter in foul; which long for death, but it cometh not; and dig for it more than for hid treasures; which rejoice exceedingly, and are glad, when they can find the grave? Why is light given to a man whose way is hid, and whom God hath hedged in? For my fighing cometh before I eat, and my roarings are poured out like the waters. For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in fafety, neither had I rest neither was I quiet; yet trouble came.

Fob 3 chapter, 3-26.

Job justifieth his complaint.

OH, that my grief were throughly weighed, and my calamity laid in the balances together! For now it would be heavier than the fand of the fea: therefore my words are fwallowed

fwallowed up. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. Doth the wild ass bray when he hath grass? or loweth the ox over his fodder? Can that which is unfavoury be eaten without falt? or is there any taste in the white of an egg? The things that my foul refused to touch are as my forrowful meat. O that I might have my request! and that God would grant me the thing that I long for ! Even that it would please God to destroy me; that he would let loofe his hand, and cut me off! Then should I yet have comfort, yea, I would harden myfelf in forrow: let him not spare; for I have not concealed the words of the Holy One. What is my strength, that I should hope? and what is mine end, that I should prolong my life? Is my strength the strength of stones? or is my flesh of brass? Is not my help in me? and is wisdom driven quite from me? To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty. My brethren have dealt deceitfully as a brook. and as the stream of brooks they pass away; which are blackish by reason of the ice, and wherein the snow is hid: what time they wax warm, they vanish: when it is hot, they are confumed out of their place. The paths of their way are turned afide; they go to nothing, and perish. The troops of Tema looked, the companies of Sheba waited for them. They were confounded, because they had hoped; they came thither, and were ashamed. For now ye are nothing; ye fee my casting down, and are afraid. Did I fay, Bring unto me? or give a reward for me of your substance? Or deliver me from the enemy's hand? or redeem me from the hand of the mighty? Teach me, and I will hold my tongue: and cause me to understand wherein I have erred. How forcible are right words! but what doth your arguing prove? Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind? Yea, ye overwhelm the fatherless, and ye dig a pit for your friend. Now therefore be content, look upon me: for it is evident unto you if I lie. Return, I pray you, let it not be iniquity; yea, return again; my righteousness is in it. Is there iniquity in my tongue? cannot my taste discern perverse things?

Is there not an appointed time to man upon earth? are not his days also like the days of an hireling? As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work: so am I made to possess months of vanity, and wearisome nights are appointed to me. When

1 lie

I lie down, I fay, When shall I arife, and the night be gone? and I am full of tollings to and fro unto the dawning of the day. My flesh is clothed with worms and clods of dust; my ikin is broken, and become loathfome. My days are swifter than a weaver's shuttle, and are spent without hope. O remember that my life is wind: mine eye shall no more see good. The eye of him that hath feen me, shall fee me no more: thine eyes are upon me, and I am not. As the cloud is confumed, and vanisheth away: fo he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more. Therefore I will not refrain my mouth; I will speak in the anguish of my spirit: I will complain in the bitterness of my foul. Am I a fea, or a whale, that thou fettest a watch over me? When I fay, My bed shall comfort me, my couch shall ease my complaint: then thou scarest me with dreams, and terrifiest me through visions; fo that my foul chooseth firangling, and death rather than my life. I loath it: I would not live alway: let me alone; for my days are vanity. What is man, that thou shouldest magnify him? and that thou shouldest fet thine heart upon him? And that thou shouldest visit him every morning, and try him every moment? How long wilt thou not depart from me, nor let me alone till I swallow down my spittle? I have sinned, what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself. And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

Job 6 chapter 2 verse to the end of the 7th chapter.

Job exposulateth with God and complaineth of life.

MY foul is weary of my life; I will leave my complaint upon myfelf; I will speak in the bitterness of my foul. I will say unto God, Do not condemn me; shew me wherefore thou contendest with me. It is good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked? Hast thou eyes of slesh? or feest thou as man seeth? Are thy days as the days of man? are thy years as man's days, that thou enquirest after mine iniquity, and searchest after my sin? Thou knowest that I am not wicked; and there is none that can deliver out of thine hand. Thine hands

have made me and fashioned me together round about; yet thou dost destroy me. Remember, I beleech thee, that thou hast made me as the clay, and wilt thou bring me into dust again? Hast thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and hast fenced me with hones and finews. Thou hast granted me life and favour, and thy visitation hath preferved my spirit. And these things hast thou hid in thine heart; I know that this is with thee. If I fin, then thou markest me, and thou wilt not acquit me from mine iniquity. If I be wicked, woe unto me! and if I be righteous, yet will I not lift up my head: I am full of confusion; therefore see thou mine affliction: for it increaseth: thou huntest me as a fierce lion; and again thou shewest thyself marvellous upon me. Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me. Wherefore then haft thou brought me forth out of the womb? O that I had given up the ghost, and no eye had seen me! I should have been as though I had not been, I should have been carried from the womb to the grave. Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness, and the shadow of death; a land of darknefs, as darknefs itself; and of the shadow of death; without any order, and where the light is as darkness.

Fob 10th chapter.

The inflabilities of human life.

MAN that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon fuch an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? Not one. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass: turn from him, that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the flock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dietle and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the lea, and the flood de-

cayeth and drieth up: fo man lieth down, and rifeth not till the heavens be no more, they shall not awake nor be raifed out of their fleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past; that thou wouldest appoint me a set time, and remember me! If a man die; shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a defire to the work of thine hands. For now thou numbereft my steps, dost thou not watch over my fin? . My transgression is scaled up in a bag, and thou sowest up mine iniquity. And furely the mountain falling cometh to nought: and the rock is removed out of his place. The waters wear the stones: thou washest away the things which grow out of the dust of the earth, and thou destroyest the hope of man. Thou prevailest for ever against him, and 'he passeth: thou changest his countenance, and sendest him away. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them. But his flesh upon him shall have pain, and his foul within him shall 70b 14th chapter. mourn.

Job sheweth his calamity and appealeth to God.

BUT now he hath made me weary: thou hast made desolate all my company. And thou hast filled me with wrinkles, which is a witness against me; and my leanness rifing up in me beareth witness to my face. He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me. They have gaped upon me with their mouth, they have fmitten me upon the cheek reproachfully, they have gathered themfelves together against me. God hath delivered me to the ungodly, and turned me over into the hands of the wicked. I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and fet me up for his mark. His arches compass me round about, he cleaveth my reins afunder, and doth not spare; he poureth out my gall upon the ground. He breaketh me with breach upon breach, he runneth upon me like a giant. I have fewed fackcloth upon my skin, and defiled my horn in the dust. My face is foul with weeping, and on my eyelids is the shadow of death: not for any injustice in mine hands: also my prayer is pure. O earth, cover not thou Bock VII.

my blood, and let my cry have no place. Also now, behold, my witness is in heaven, and my record is on high. My friends fcorn me; but mine eye poureth out tears unto Cod. O that one might plead for a man with God, as a man pleadeth for his neighbour! When a few years are come, then I shall go the way whence I shall not return.

My breath is corrupt, my days are extinct, the graves are ready for me. Are there not mockers with me? and doth not mine eye continue in their provocation? Lay down now, put me in a furety with thee; who is he that will strike hands with me? For thou hast hid their heart from understanding: therefore shalt thou not exalt them. He that speaketh flattery to his friends, even the eyes of his children shall fail. He hath made me also a by-word of the people, and afore-time I was as a tabret. Mine eye also is dim by reason of forrow, and all my members are as a shadow. Upright men shall be astonished at this, and the innocent (hall stir up himself against the hypocrite. The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. But as for you all, do ye return and come now: for I cannot find one wife man among you. My days are past, my purposes are broken off, even the thoughts of my heart. They change the night into day: the light is short, because of darkness. If I wait, the grave is mine house: I have made my bed in the darkness. I have faid to corruption, Thou art my father: to the worm, Thou art my mother, and my fifter. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together Job 16-7 to the end of the 17th chapter. is in the dust.

Job's misery represented.

HOW long will ye vex my foul, and break me in pieces with words? These ten times have ye reproached me: ye are not alhamed that ye make yourselves strange to me. And be it indeed that I have erred, mine error remaineth with myself. If indeed ye will magnify yourselves against me, and plead against me my reproach: know now that God hath overthrown me, and hath compassed me with his net. Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment. He hath senced up my way that I cannot pals, and he hath set darkness in my paths. He hath stripped me of my glory, and taken the Vol. III.

crown from my head. He hath destroyed me on every fide, and I am gone: and mine hope hath he removed like a tree. He hath allo kindled his wrath against me, and he counteth me unto him, as one of his enemies. His troops come together, and raife up their way against me, and encamp round about my tabernacle. He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my samiliar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their fight. I called my fervant, and he gave me no answer: I entreated him with my mouth. My breath is strange to my wife, though I entreated for the children's fake of mine own body. Yea, young children despised me; I arose, and they spake against me. All my inward friends abhorred me: and they whom I loved have turned against me. My bone cleaveth to my skin, and to my slesh, and I am escaped with the skin of my teeth. Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me. Why do ye perfecute me as God, and are not fatisfied with my fleth? Oh, that my words were now written, oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes thall behold, and not another; though my reins be confumed within me. But ye should fay, Why persecute we him, seeing the root of the matter is found in me? Be ye afraid of the fword: for wrath bringeth the punishments of the fword, that ye may know there is a judgment. 70b 19. 2-29.

Job Lemoaneth his former prosperity.

OH, that I were as in months past, as in the days when God preserved me: when his candle shined upon my head, and when by his light I walked through darkness: as I was in the days of my youth, when the secret of God was upon my tabernacle: when the Almighty was yet with me, when my children were about me: when I washed my steps with butter, and the rock poured me out rivers of oil: when I went out to the gate, through the city, when I prepared my feat in the street! the young men saw me, and hid themselves; and the aged arose, and stood up. The princes refrained talking,

talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it bleffed me; and when the eye faw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The bleffing of him that was ready to perish, came upon me: and I caused the widow's heart to fing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not, I searched out. And I brake the jaws of the wicked, and pluckt the spoil out of his teeth. Then I faid, I shall die in my nest, and I shall multiply my days as the fand. My root was spread out by the waters, and the dew lay all night upon my branch. My glory was fresh in me, and my bow was renewed in my hand. Unto me men gave ear, and waited, and kept filence at my counsel. After my words they spake not again, and my speech dropped upon them. And they waited for me as for the rain, and they opened their mouth wide, as for the latter rain. If I laughed on them, they believed it not, and the light of my countenance they cast not down. I chose out their way, and fat chief, and dwelt as a king in the army, as one that comforteth the mourners.

Job 29, 2-25.

Song of Moses at the Red-sea.

'I will fing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my frength and fong, and he is become my falvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red-sea. The depths have covered them: they fank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that role up against thee: thou sentest forth thy wrath, which confumed them as stubble. And with the blast of thy nostrils the waters were gathered together: the floods flood upright as an heap, and the depths were congealed in the heart of the fea. The enemy faid, I will purfue, I will Q_2 overtake.

overtake, I will divide the spoil: my lust shall be satisfied upon them, I will draw my fword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they fank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right-hand, the earth swallowed Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. The people shall hear and be afraid: forrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed, the mighty men of Moab trembling, shall take hold upon them: all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone: till thy people pass over, O Lord, till the people pass over which thou hast purchased. Thou shait bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the fanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever. For the horse of Pharaoh went in with his chariots, and with his horsemen into the sea, and the Lord brought again the waters of the fea upon them: but the children of I frael went on dry-land in the midst of the sea. Exodus 15. 1-19.

Triumphant fong of an Amorite bard.

WHEREFORE they that speak in proverbs, say, Come into Hellibon; let the city of Silion be built and prepared: for there is a fire gone out of Helhbon, a flame from the city of Sihon: it hath confumed Ar of Moub, and the lords of the high places of Arnon. Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites. We have flot at them: Helhbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

Numbers 21. 27-30.

Moses's song of mercy and vengeance.

GIVE ear, O ye heavens, and I will speak: and hear, O earth, the words of my mouth. My doctrine shall drop

as the rain: my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord; ascribe ve greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth, and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? Is not he thy father that hath bought thee? hath he not made thee and established thee? Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the most High divided to the nations their inheritance, when he feparated the fons of Adam. he fet the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people: Jacob is the lot of his inheritance. He found him in a defert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up .. her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: fo the Lord alone did lead him, and there was no strange God with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to fuck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats with the fat of kidneys of wheat; and thou didft drink the pure blood of the grape. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness: then he forfook God which made him, and lightly esteemed the Rock of his falvation. They provoked him to jealoufy with strange gods, with abominations provoked they him to anger. They facrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord faw it, he abhorred them, because of the provoking of his fons, and of his daughters. And he faid, I will hide my face from them, I will fee what their end shall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealouly with that which is not God: they have provoked me to anger with their vanities: and I will move them to jealculy with those which Q_3

which are not a people. I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them, I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poifon of ferpents of the duft. The fword without, and terror within, shall destroy both the young man and the virgin, the fuckling also with the man of gray hairs. I faid, I would featter them into corners, I would make the remembrance of them to cease from among men: were it not that I seared the wrath of the enemy, left their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this. For they are a nation void of counfel, neither is there any understanding in them. O that they were wife, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to slight, except their Rock had fold them, and the Lord had shut them up? For their rock is not as our Rock, even our enemies theinfelves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poilon of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, and recompence; their foot shall flide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his fervants, when he feeth that their power is gone, and there is none that up or left. And he shall fay, Where are their gods, their rock in whom they trufted, which did eat the fat of their facrifices, and drank the wine of their drink offerings? let them rife up and help you, and be your protection. See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and fay. I live for ever. If I whet my glittering fword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood. and my fword shall devour slesh; and that with the blood of the flam, and of the captives from the beginning of the revenges noqu

upon the enemy. Rejoice, O ye nations, with his people: tor he will avenge the blood of his fervants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

Deut. 32. 1—43.

Song of Deborah and Barat.

PRAISE ye the Lord for the avenging of Ifrael, when the people willingly offered themselves. Hear, O ye kings: give ear, O ye princes: I, even I will fing unto the Lord; I will sing praise to the Lord God of Israel. Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Ifrael. In the days of Shaingar the fon of Anath, in the days of fael, the highways were unoccupied, and the travellers walked through by-ways. The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord. Speak ye that ride on white alses, ye that fit in judgment, and walk by the way. They that are delivered from the noise of archers in the place of drawing water; there shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Ifrael: then shall the people of the Lord go down to the gates. Awake, awake, Deborah: awake, awake, utter a fong: arife, Barak, and lead thy captivity captive, thou fon of Abinoam. Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty. Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people: out of Machir came down governors, and out of Zebulun, they that handle the pen of the And the princes of Isfachar were with Deborah; even Isfachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart. Why abodeft thou among the sheep-folds to hear the bleatings of the flocks? for the divisions of Reuben there were great fearthings of heart. Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the fea

fea shore, and abode in his breaches. Zebulun and Naphtali were a people that jeoparded their lives unto the death in the high places of the field. The kings came and fought, then fought the kings of Canaun in Taanach by the waters of Megiddo: they took no gain of money. They fought from heaven: the stars in their courses sought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon: O my foul, thou hast trodden down strength. Then were the horse hoofs broken by the means of the pranlings, the pranlings of their mighty ones. Curfe ye Meroz, faid the angel of the Lord, curle ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty. Blessed above women shall Jael the wife of Heber the Kenite be, bleffed shall she be above women in the tent. He asked water, and the gave him milk; fhe brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workmen's hammer: and with the hammer she fmote Sifera; the fmote off his head, when the had pierced and stricken through his temples. At her feet he bowed, he fell: where he bowed, there he fell down dead. The mother of Sifera looked out at a window, and cried through the latters, Why is his chariot fo long in coming? why tarry the wheels of his chariots? Her wife ladies answered her, yea, the returned answer to herself, have they not sped? have they not divided the prey; to every man a damfel or two; to Sifera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both fides. meet for the necks of them that take the spoil? So let all thine enemies perish, O Lord: but let them that love him be as the fun when he goeth forth in his might. Judges 5. 2-31.

Hannah's fong.

MY heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies: because I rejoice in thy salvation. There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken and they that stumbled are girded with strength. They that were full have hired out themselves for bread; and they that were hungry ceased: so

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that the barren hath borne feven; and she that hath many children is waxed feeble. The Lord killeth and maketh alive: he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghil, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the seet of his faints, and the wicked shall be silent in darkness: for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces: out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

Ifaiah's admonitory fong to the Jews.

NOW will I fing to my well beloved a fong of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-piel's therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste; it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hofts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold, oppression; for righteoufness, but behold, a cry. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In mine ears, faid the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the feed of an homer shall yield an ephah. Woe unto

them that rife up early in the morning that they may follow strong drink, that continue until night till wine inflame them! And the harp and the viol, the tabret and pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands! Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory and their multitude and their pomp, and he that rejoiceth shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: but the Lord of hosts shall be exalted in judgment, and God that is holy shall be fanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the sat ones shall strangers eat. Woe unto them that draw iniquity with cords of vanity, and fin as it were with a cart rope: that fay, Let him make speed, and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for fweet, and sweet for bitter! Woe unto them that are wife in their own eyes, and prudent in their own fight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the slame consumeth the chaff, fo their root shall be as rottenness, and their blossom thall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath fmitten them: and the hills did tremble, and their carcafes were torn in the midst of the streets. all this his anger is not turned away, but his hand is ftretched out still. And he will lift up an enfign to the nations from far, and will his unto them from the end of the earth: and, behold, they shall come with speed swiftly: none shall be weary nor flumble among them; none shall slumber nor fleep: neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows are sharp, and all their bows bent, their horses hoofs shall be counted like flint, and their wheels like a whirlwind: their roaring fhall

shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it. And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold, darkness and sorrow, and the light is darkened in the heavens thereof.

Isaiah 5th chapter.

A fong of the faithful.

O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation: I will trust, and not be atraid: for the Lord Jehovah is my strength and my song, he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the holy One of Israel in the midst of thee.

Isaah 12th chapter.

Triumphant fong on the fall of Babylon.

HOW hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual froke; he that ruled the nations in anger, is perfecuted and none hindereth. The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, faying, Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raifed up from their thrones all the kings of the nations. All they shall speak, and say unto thee, Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from Heaven, O Lucifer, fon of the morning! how art thou cut down to the ground, which didst weaken the nations! for thou hast faid in thine heart, I will ascend into heaven, I will exalt

my throne above the stars of God: I will sit also upon the mount of the congregation, in the fides of the north. I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the fides of the pit. They that fee thee shall narrowly look upon thee, and confider thee, faying, Is this the man that mide the earth to tremble, that did shake kingdoms? that made the world as a wilderness, and destroyed the cities thereof, that opened not the house of his prisoners? All the kings of the nations, even all of them lie in glory, every one in his own house. But thou art cast out of thy grave, like an abominable branch: and as the raiment of those that are flain, thrust through with a fword, that go down to the ftones of the pit, as a carcafe trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned. Prepare slaughter for his children for the iniquity of their fathers; that they do not rife, nor possess the land, nor fill the sace of the world with cities. For I will rife up against them, faith the Lord of hofts, and cut off from Babylon the name and remnant, and fon and nephew, faith the Lord. I will also make it a posfession for the bittern, and pools of water: and I will sweep it with the befom of destruction, faith the Lord of hosts. The Lord of hofts hath fworn, faying, Surely as I have thought, fo shall it come to pass: and as I have purposed, fo shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his voke depart from off them, and his burden depart from off their thoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is firetched out upon all the nations. For the Lord of hofts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back? In the year that king Ilaiah 14. 4-28. Ahaz died, was this burden.

Ifaiah's fong of praise.

O LORD, thou art my God, I will exalt thee, I will pratte thy name; for thou hast done wonderful things; thy countels of old are faithfulness and truth. For thou hast made of a city, an heap; of a defenced city, a rum: a palace of strangers to be no city, it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength

Book VII.

to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a florm against the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud; the branch of the terrible ones shall be brought low. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will fwallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, we have waited for him, and he will fave us: this is the Lord, we have waited for him, we will be glad and rejoice in his falvation. For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that fwimmeth fpreadeth forth his hands to fwim: and he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust. Ifaiah 25th chapter.

A fong inciting to confidence in God.

WE have a strong city, salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perlect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlifting strength. For he bringeth down them that dwell on high, the lofty city he layeth it low, he layeth it low, even to the ground, he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy. The way of the just is uprightness: thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O Lord, have we waited for thee; the defire of our foul is to thy name, and to the remembrance of thee. With my foul have I defired thee in the night, yea, with my spirit within me will I feek thee early: for when thy judgments are in the earth, the inhabitants of the world

will learn righteousness. Let favour be shewed to the wicked. yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up, they will not fee: but they shall fee, and be ashamed for their envy at the people, yea, the fire of thine enemies shall devour them. Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O Lord, our God, other lords belide thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. Thou hast increased the nation, O Lord, thou hast increased the nation, thou art glorified; thou hast removed it far unto all the ends of the earth. Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them. Like as a woman with child that draweth near the time of her delivery, is in pain, and crieth out in her pangs; fo have we been in thy fight, O Lord. We have been with child, we have been in pain, we have as it were brought forth wind, we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen. Thy dead men shall live, together with my dead body shall they arise: awake and fing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyfelf as it were for a little moment, until the indignation be overpast. For behold. the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her flain.

Isaiah 26th chapter.

Hezekiah's thankfgiving.

I said, in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord in the land of the living: I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me. I reckoned till morning, that as a lion, so will he break all my bones: from day even to night wilt thou make an end of me. Like

a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord I am oppressed, undertake for me. What shall I say? he hath both spoken unto me, and himself hath done it: I shall go foftly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness; but thou hast in love to my foul delivered it from the pit of corruption: for thou hast cast all my fins behind thy back. For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living he shall praise thee, as I do this day: the father to the children shall make known thy truth. The Lord was ready to fave me; therefore we will fing my forgs to the stringed instruments, all the days of our life, in the house of the Lord. Ifaiah 38. 10-20.

Daniel's thankfgiving.

BLESSED be the name of God for ever and ever: for wisdom and might are his. And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my sathers, who hast given me wisdom and might, and hast made known unto me now what we defired of thee: for thou hast now made known unto us the king's matter.

Daniel 2. 20—23.

The Song of fongs, which is Solomon's

A Naptial Poem, confishing of feven Eclogues, one for each day of the Marriage-Feast.

ECLOGUE THE FIRST

THE fong of fongs, which is Solomon's. Let him kils me with the kilfes of his mouth: for thy love is better than wine. Because of the favour of thy good ointments, thy name is an ointment poured forth, therefore do the virgins love thee. Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice

joice in thee, we will remember thy love more than wine; the upright love thee. I ain black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the fun hath looked upon me: my mothers children were angry with me, they made me the keeper of the vineyards. but mine own vineyard have I not kept. Tell me, O thou, whom my foul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth afide by the flocks of thy companions? It thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents. I have compared thee, O my love, to a company of horses in Pharaoh's chariots. Thy cheeks are comely with rows of jewels, thy neck with chains of gold. We will make thee borders of gold, with fluds of filver. While the king fitteth at his table, my fpikenard fendeth forth the finell thereof. A bundle of myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts. My beloved is unto me as a cluster of camphire in the vineyards of Engedi. Behold, thou art fair, my love; behold, thou art fair, thou hast doves eyes. Behold, thou art fair, my beloved, yea pleafant: also our bed is green. The beams of our house are cedar, and our rasters of fir.

I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love. Stay me with slaggons, comfort me with apples; for I am sick of love. His lest hand is under my head, and his right hand doth embrace me. I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor awake my love till he

pleafe:

ECLOGUE THE SECOND.

THE voice of my beloved! behold, he cometh leaping upon the mountains, fkipping upon the hills. My beloved is like a roe, or a young hart: behold, he ftandeth behind our wall, he looketh forth at the windows, fhewing himfelf through the lattefs. My beloved spake, and said unto me, Rife up, my love, my fair one, and come away. For looking the

the winter is past, the rain is over and gone. The slowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The sigtree putteth forth her green sigs, and the vines, with the tender grape give a good sinell. Arise, my love, my fair one, and come away. O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice and thy countenance is comely. Take us the soxes, the little soxes, that spoil the vines: for our vines have tender grapes. My beloved is mine, and I am his: he seedeth among the lilies. Until the day break, and the shadows slee away: turn my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

By night on my bed I fought him whom my foul loveth: I fought him, but I found him not. I will rife now, and go about the city in the streets, and in the broad ways I will seek him whom my foul loveth: I fought him, but I found him not. The watchmen that go about the city sound me: to whom I said, Saw ye him whom my foul loveth? It was but a little that I passed from them, but I found him whom my soul loveth? I held him, and would not let him go, until I had brought him unto my mother's house, and into the chamber of her that conceived me. I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor awake my love till he please.

ECLOGUE THE THIRD.

WHO is this that cometh out of the wilderness like pillars of smoke, persumed with myrrh and frankincense, with all powders of the merchant? Behold, his bed which is Solomon's; threescore valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war: every man hath his sword upon his thigh, because of sear in the night. King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple; the midst thereof being paved with love, for the daughters of Jerusalem. Go forth, O ye daughters of Zion, and, behold, king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

Behold, thou art fair, my love, behold, thou art fair: thou hast doves' eyes within thy locks: thy hair is as a flock Vol. III.

of goats that appear from mount Gilead. Thy teeth are like a flock of fheep that are even fhorn, which came up from the washing; whereof every one bear twins, and none is barren among them. Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks. Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men. Thy two breasts are like two young roes that are twins, which feed among the lilies. Until the day break, and the shadows slee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

ECLOGUE THE FOURTH.

THOU art all fair, my love; there is no spot in thee. Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards. Thou hast ravished my heart, my fister, my spoule: thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my fifter, my fpouse! how much better is thy love than wine! and the fmell of thine ointments than all spices! Thy lips, O my fpouse, drop as the honeycomb; honey and milk are under thy tongue; and the fmell of thy garments is like the fmell of Lebanon. A garden enclosed is my fifter, my fpouse; a spring shut up, a sountain sealed. Thy plants are an orchard of pomegranates, with pleafant fruits; camphire, with spikenard, spikenard and faffron; calamus and cinnamon, with all trees of frankincense: myrrh and aloes, with all the chief spices: a fountain of gardens, a well of living waters, and streams from Lebanon. Awake, O northwind, and come, thou fouth, blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleafant fruits.

I am come into my garden, my fister, my fpouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends, drink, yea, drink abundantly, O beloved.

ECLOGUE THE FIFTH.

I SLEEP, but my heart waketh: it is the voice of my beloved that knocketh, faying, Open to me, my fifter, my love, my dove, my undefiled: for my head is filled with dew.

queens

dew, and my locks with the drops of the night. I have put off my coat, how shall I put it on! I have washed my feet, how shall I defile them? My beloved put in his hand by the hole of the door, and my bowels were moved for him. I rose up to open to my beloved, and my hands dropped with myrrh, and my fingers with fweet-fmelling myrrh, upon the handles of the lock. I opened to my beloved, but my beloved had withdrawn himfelf, and was gone: my foul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer. The watchmen that went about the city found me, they fmote me, they wounded me; the keepers of the walls took away my vail from me. I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him that I am fick of love. What is thy beloved more than another beloved, O thou fairest among women: what is thy beloved more than another beloved, that thou doft fo charge us. My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping fweet fmelling myrrh. His hands are as gold rings fet with the beryl: his belly is as bright ivory overlaid with fapphires. His legs are as pillars of marble fet upon fockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most fweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee. My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. I am my beloved's, and my beloved is mine: he feedeth among the lilies. Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners. Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead. Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them. As a piece of pomegranate are thy temples within thy locks. There are three-score queens, and fourscore concubines, and virgins without number. My dove, my undefiled is but one: she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the

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queens and the concubines, and they praised her. Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

ECLOGUE THE SIXTH.

I WENT down into the garden of nuts, to fee the fruits of the valley, and to fee whether the vine flourished, and the pomegranates budded. Or ever I was aware, my foul made me like the chariots of Ammi-nadib. Return, return, O Shulamite: return, return, that we may look upon thee. What will ye fee in the Shulamite? As it were the company of two armies.

· How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman. Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat fet about with lilies. Thy two breafts are like two young roes that are twins. Thy neck is as a tower of ivory; thine eyes like the fish pools in Heshbon by the gate of Bath-rabbim: thy nose is as the tower of Lebanon which looketh toward Damascus. Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries. How fair and how pleafant art thou, O love, for delights! This thy stature is like to a palm tree, and thy breafts to the clusters of grapes. I faid, I will go up to the palm tree, I will take hold of the boughs thereof, now also thy breasts shall be as clusters of the vine, and the fmell of thy nose like apples; and the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak. I am my beloved's, and his defire is toward me. Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us fee if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves. The mandrakes give a finell, and at our gates are all manner of pleasant fruits new and old, which I have laid up for thee, O my beloved.

O that thou wert as my brother, that fucked the breafts of my mother! when I should find thee without, I would kiss thee: yea I should not be despised. I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate. His lest hand should be under my

head.

head, and his right hand should embrace me. I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

ECLOGUE THE SEVENTH.

WHO is this that cometh up from the wilderness, leaning upon her beloved? I raifed thee up under the appletree: there thy mother brought thee forth, there she brought thee forth that bare thee. Set me as a feal upon thine heart as a feal upon thine arm. For love is strong as death: jealousy is cruel as the grave: the coals thereof are coals of fire which hath a most vehement flame. Many waters cannot quench love. neither can the floods drown it: if a man would give all the fubstance of his house for love, it would utterly be contemned. We have a little fifter, and she hath no breasts: what shall we do for our fister in the day when she shall be spoken for? If she be a wall, we will build upon her a palace of filver: and if the be a door, we will inclose her with boards of cedar. I am a wall, and my breast like towers: then was I in his eyes as one that found favour. Solomon had a vineyard at Baal-hamon: he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thoufand pieces of filver. My vineyard which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred. Thou that dwellest in the gardens, the companions hearken to thy voice: caufe me to hear it. Make hafte, my beloved, and be thou like to a roe, or to a young hart upon the mountains of spices.

Raguel's thanksgiving.

O Gop, thou art worthy to be praifed with all pure and holy praife; therefore let thy faints praife thee, with all thy creatures; and let all thine angels and thine elect praife thee for ever. Thou art to be praifed, for thou hast made me joyful: and that is not come to me, which I suspected; but thou hast dealt with us according to thy great mercy. Thou art to be praifed, because thou hast had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finish their life in health, with joy and mercy.

Tobit 8. 15—17.

Tobit's thankfgiving.

BLESSED be God that liveth for ever, and bleffed be his kingdom. For he doth fcourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand. Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them. There declare his greatness, and extol him before all the living; for he is our Lord, and he is the God our Father for ever. And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath fcattered us. If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you. and will not hide his face from you. Therefore fee what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation: O ye finners, turn and do justice before him: who can tell if he will accept you, and have mercy on you? I will extol my God, and my foul shall praise the king of heaven, and shall rejoice in his greatness. Let all men speak, and let all praise him for his righteousness. O Jerusalem the holy city, he will fcourge thee for thy children's works, and will have mercy again on the fons of the righteous. Give praise to the Lord, for he is good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable. Many nations shall come from far to the name of the Lord God, with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy. Curfed are all they which hate thee, and bleffed shall all be which love thee for ever. Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just. O blessed are they which love thee, for they shall rejoice in thy peace: bleffed are they which have been forrowful for all thy fcourges: for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever. Let my foul bless God the great King. For Jerusalem shall be built up with sapphires, and emeralds, and precious stone, thy walls, and towers, and battlements, with pure gold. And the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Tobit 13. 1-17. Ophir. Song

Song of Judith.

BEGIN unto my God with timbrels, fing unto my Lord with cymbals: tune unto him a new pfalm: exalt him, and call upon his name, for God breaketh the battles: for amongst the camps in the midst of the people he hath delivered me out of the hands of them that perfecuted me. Affur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents, and their horsemen have covered the hills. He bragged that he would burn up my borders, and kill my young men with the fword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil. But the Almighty Lord hath disappointed them by the hand of a woman. For the mighty one did not fall by the young men, neither did the fons of the Titans smite him, nor high giants fet upon him, but Judith the daughter of Merari weakened him with the beauty of her countenance. For the put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him. Her fandals ravished his eyes, her beauty took his mind prisoner, and the faulchion passed through his neck. The Persians quaked at her boldness, and the Medes were daunted at her hardiness. Then my afflicted shouted for joy, and my weak ones cried aloud: but they were aftonished: these lifted up their voices but they were overthrown. The fons of the damfels have pierced them through, and wounded them as fugitives children: they perished by the battle of the Lord. I will sing unto the Lord a new fong: O Lord, thou art great and glorious, wonderful in strength, and invincible. Let all creatures ferve thee: for thou fpakest, and they were made, thou didst fend forth thy spirit, and it created them, and there is none that can refift thy voice. For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy prefence: yet thou art merciful to them that fear thee. For all facrifice is too little for a fweet favour unto thee, and all the fat is not sufficient for thy burnt-offering: but he that feareth the Lord is great at all times. Woe to the nations that rife up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they thall feel them, and weep for ever. Judith 16. 2-17.

Song of the three children.

BLESSED art thou, O Lord God of our fathers; and to be praifed and exalted above all for ever. And bleffed is thy glorious and holy name: and to be praised and exalted above all for ever. Bleffed art thou in the temple of thine holy glory: and to be praifed and glorified above all for ever. Bleffed art thou that beholdest the depths, and fittest upon the cherubims, and to be praised and exalted above all for ever. Bleffed art thou on the glorious throne of thy kingdom: and to be praifed and glorified above all for ever. Bleffed art thou in the firmament of heaven: and above all to be praifed and glorified for ever. Oall ye works of the Lord, bless ye the Lord: praise and exalt him above all for ever. O ye heavens, bless ye the Lord: praise and exalt him above all for ever. O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever. O all ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever. O all ye powers of the Lord, blels ye the Lord: praise and exalt him above all for ever. O ye fun and moon, bless ye the Lord: praise and exalt him above all for ever. O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever. O every shower and dew, bless ye the Lord: praise and exalt him above all for ever. Oall ye winds, blefs ye the Lord: praise and exalt him above all for ever. O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever. O ye winter and fummer, blefs ye the Lord: praise and exalt him above all for ever. O ye dews and storms of snow, bless ye the Lord : praise and exalt him above all for ever. O ye nights and days, blefs ye the Lord: praise and exalt him above all for ever. Oye light and darkness, bless ye the Lord: praise and exalt him above all for ever. Oye ice and cold, bless ye the Lord: praise and exalt him above all for ever. O ye frost and snow, bleis ye the Lord: praife and exalt him above all for ever. O ye lightnings and clouds, blefs ye the Lord: praise and exalt him above all for ever. O let the earth bless the Lord: praise and exalt him above all for ever. O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever. O all ye things that grow on the earth, bless ye the Lord: praise and exalt him above all for ever. O ye fountains, bless ye the Lord: praise and exalt him above all for ever. O ye feas and rivers, bless ye the Lord: praise and exalt him above all for ever. O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever. O all ye fowls of the air, bless ye the Lord: praise and exalt him above all for ever. O all ye beafts and cattle,

bless ve the Lord: praise and exalt him above all for ever. O ye children of men, bless ye the Lord: praise and exalt him above all for ever. O Ifrael, bless ye the Lord: praise and exalt him above all for ever. O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever-O ve servants of the Lord, bless ye the Lord: praise and exalt him above all for ever. O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever. O ye holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever. O Ananias. Azarias, and Missel, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from hell. and faved us from the hand of death, and delivered us out of the midst of the furnace and burning slame: even out of the midst of the fire hath he delivered us. O give thanks unto the Lord, because he is gracious: for his mercy en-Song of the three children, 29-67. dureth for ever.

Song of the Virgin Mary.

MY foul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth, all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever.

Luke 1. 46-55.

Song of Zacharias.

BLESSED be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horm of salvation for us in the house of his servant David: as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy

holy covenant, the oath which he sware to our father Abraham, that he would grant unto us that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou child, shalt be called the prophet of the Highest; for thou shalt go before the sace of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

Luke 1. 68—79.

PART

PART II.

Prayers, Pfalms, and Poems, from the ancient Heathen. A prayer to Jupiter for health, peace, and riches. 10 VE, ever honour'd, everlasting king, Accept this witness of thy servant's love, Due facrifice and praise. Great pow'r, thro' thee All things, that are, exist: earth, mountains, sea, And all within the mighty sphere of heaven. Saturnian Jove, dread monarch of the fky, In thunders loud and terrible descending: All things producing, as of all the end, So the beginning, author of increase, Omnipotent, pow'r creative, purifier, Whose arm rolls thunder, and the forky blaze Of lightning darts! whose glorious word can shake Earth's deep foundation! Oh accept my prayer, Multiform Deity, and give us health, Fair peace, and riches with pure virtue crown'd.

Orpheus.

HAIL Saturn's fon, dread fovereign of the skies, Supreme disposer of all earthly joys; What man his numbers to thy gifts could raise? What man hath fung, or e'er shall sing thy praise? The bard is yet, and still shall be unborn: Who can a Jove with worthy strains adorn? Hail, father! tho' above all praifes, hear; Grant wealth and virtue to thy fervant's prayer: Wealth without virtue but enhances shame,

A prayer to Jupiter for virtue and wealth.

And virtue without wealth becomes a name: Send wealth, fend virtue then; for join'd they prove The blifs of mortals, and the gift of Jove.

Callimachus.

Prayer of an unknown author.

GREAT God, give us the good things that are necesfary for us, whether we ask them or not; and keep evil things from us, even when we ask them of thee.

Plato's iccond Alcibiades.

Prayer

Prayer of the Lacedamonians.

GIVE us, O ye Gods, that which is comely with that which is good.

Second Alcibiades.

Prayer of Cyrus.

O Jove Paternal! Sun! and all ye Gods! receive these Sacrifices as the completion of many worthy and handsome actions; and as grateful acknowledgements for having signified to me both by the victims, by celestial signs, by birds, and by omens, what became me to do and not to do. And I abundantly return you thanks, that I have been sensible of your care and protection: and that in the course of my prosperity I never was exalted above what became a man. I implore you now to bestow all happiness on my children! my wise! my friends! and my country! And for myself, that I may die as I have always lived.

Cyropadia.

The Hymn of Cleanthes.

O UNDER various facred names adoi'd! Divinity supreme! all-potent Lord! Author of nature! whose unbounded sway And legislative pow'r all things obey! Majestic Jove! all hail! To thee belong The fuppliant pray'r, and tributary fong: To thee from all thy mortal offspring due; From thee we came, from thee our being drew; Whatever lives and moves, great Sire! is thine, Embodied portions of the foul divine. Therefore to thee will I attune my ftring, And of thy wondrous pow'r for ever fing. The wheeling orbs, the wand'ring fires above That round this earthly sphere incessant move, Through all this boundless world admit thy sway, And roll spontaneous where thou point'st the way. Such is the awe imprest on nature round When through the void thy dreadful thunders found, 'Those flaming agents of thy matchless pow'r: Aftonish'd worlds hear, tremble, and adore, Thus paramount to all, by all obey'd, Ruling that reason which thro' all convey'd, Informs this gen'ral mass, thou reign'st ador'd Supreme,

Supreme, unbounded, univerfal Lord. For, nor in earth, nor earth-encircling floods Nor you æthereal pole, the feat of gods, Is ought perform'd without thy aid divine; Strength, wisdom, virtue, mighty Jove, are thine! Vice is the act of man, by passion tost, And in the shoreless sea of folly lost. But thou, what vice diforders, canst compose; And profit by the malice of thy foes; So blending good with evil, fair with foul. As thence to model one harmonious whole: One universal law of truth and right; But wretched mortals shun the heav'nly light; And, tho' to bliss directing still their choice, Hear not, or heed not reason's sacred voice, That common guide ordain'd to point the road That leads obedient man to folid good. Thence quitting virtue's lovely paths they rove As various objects various passions move. Some thro' opposing crowds and threatning war Seek pow'r's bright throne, and fame's triumphal car. Some, bent on wealth, purfue with endless pain Oppressive, fordid, and dishonest gain: While others, to fost indolence resign'd, Drown in corporeal fweets th' immortal mind. But, O great father, thunder-ruling god! Who in thick darkness mak'st thy dread abode! Thou, from whose bounty all good gifts descend, Do thou from ignorance mankind defend! The clouds of vice and folly, O controul; And shed the beams of wisdom on the foul! Those radiant beams, by whose all-piercing fame Thy justice rules this universal frame. That honour'd with a portion of thy light We may essay thy goodness to requite With honorary fongs, and grateful lays, And hymn thy glorious works with ceaseless praise, The proper task of man; and sure to sing Of nature's laws, and nature's mighty king Is blifs supreme. Let gods with mortals join! The subject may transport a breast divine.

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EUPOLIS'S HYMN TO THE CREATOR.

THE OCCASION.

Part of a (new) Dialogue between Plato and Eupolis.—The rest not extant.

Eup. But is it not a little hard, that you should banish all our fraternity from your new common wealth? What hurt has father Homer done, that you dismiss him among the rest?

Plato. Certainly the blind old gentleman lies with the best grace in the world. But a lie, handsomely told, debauches the taste and morals of a people. Besides, his tales of the gods are intolerable, and derogate in the highest degree from the dignity of the Divine Nature.

Eup. But do you really think, that those faults are inseparable from the poetry? May not the One Supreme be

fung, without any intermixture of them?

Plato. I must own, I hardly ever faw any thing of that nature. But I shall be glad to see you, or any other, attempt and succeed in it. On that condition, I will gladly exempt you from the sate of your brother poets.

Eup. I am far from pretending to be a standard. But I

will do the best I can.

. The HYMN.

AUTHOR of being, fource of light, With unfading beauties bright, Fulnefs, goodnefs, rolling round Thy own fair orb without a bound: Whether thee thy fuppliants call Truth or good, or one, or all, Ei, or Jao; thee we hail Effence that can never fail, Grecian or Barbaric name, Thy stedsaft being still the fame.

Thee, when morning greets the skies With rosy cheeks and humid eyes; Thee, when sweet declining day Sinks in purple waves away; Thee will I sing, O parent Jove, And teach the world to praise and love.

Yonder azure vault on high, Yonder blue, low, liquid fky, Earth, on its firm basis plac'd,
And with circling waves embrac'd,
All creating pow'r confess,
All their mighty maker bless.
Thou shak'st all nature with thy nod,
Sea, earth, and air confess thee God:
Yet does thy pow'rful hand sustain
Both earth and heaven, both firm and main.

Scarce can our daring thought arife
To thy pavilion in the fkies;
Nor can Plato's felf declare
The blifs, the joy, the rapture there.
Barren above thou doft not reign,
But circled with a glorious train.
The fons of God, the fons of light,
Ever joying in thy fight:
For thee their filver harps are firung,
Ever beauteous, ever young,
Angelic forms their voices raife,
And thro' heav'ns arch refound thy praife.

The feather'd fowls that fwim the air, And bathe in liquid ether there, The lark, precentor of their choir, Leading them higher still and higher, Listen and learn; th' angelic notes Repeating in their warbling throats: And ere to fost repose they go, Teach them to their lords below: On the green turf, their mossy nest, The evining anthem swells their breast. Thus like thy golden chain from high Thy praise unites the earth and sky.

Source of light, thou bid'st the sun On his burning axles run; The stars like dust around him fly, And strew the area of the sky. He drives so swift his race above, Mortals can't perceive him move: So smooth his course, oblique or strait, Olympus shakes not with his weight. As the queen of solemn night Fills at his vase her orb of light,

Imparted lustre; thus we see, The solar virtue shines by thee.

Eirefione, we'll no more, Imaginary pow'r, adore; Since oil, and wool, and cheerful wine, And life-fustaining bread are thine.

Thy herbage, O great Pan, fustains The flocks that graze our Attic plains; The olive, with fresh verdure crown'd, Rifes pregnant from the ground; At thy command it shoots and springs, And a thousand blessings brings. Minerva only, is thy mind, Wildom and bounty to mankind. The fragrant thyme, the bloomy rofe, Herb, and flow'r, and shrub that grows On Theffalian Tempe's plain, Or where the rich Sabæans reign, That treat the tafte, or fmell, or fight, For food, for med'cine, or delight; Planted by thy parent care, Spring, and fmile, and flourish there.

O ye nurses of soft dreams, Reedy brooks, and winding streams, Or murm'ring o'er the pebbles sheen, Or sliding thro' the meadows green, Or where thro' matted fedge you creep, Travelling to your parent deep: Sound his praise, by whom you rose That sea which neither ebbs nor slows.

O ye immortal woods and groves, Which th' enamour'd fludent loves; Beneath whofe venerable shade, For thought and friendly converse made, Fam'd Hecadem, old hero, lies, Whose shrine is shaded from the skies, And thro' the gloom of silent night Projects from far its trembling light, You, whose roots descend as low, As high in air your branches grow; Your leasy arms to heav'n extend, Bend your heads, in homage bend:

Cedars and pines, that wave above, And the oak belov'd of Jove.

Omen, monster, prodigy, Or nothing are, or love from thee! Whether various nature play, Or re-invers'd thy will obey, And to rebel-man declare Famine, plague or wasteful war. Laugh ye profane, who dare despise The threat'ning vengeance of the skies, Whilst the pious, on his guard, Undiffuay'd is still prepared: Life or death, his mind's at rest Since what thou fend'st must needs be best. No evil can from thee proceed 'Tis only fuffered, not decreed. Darkness is not from the fun, Nor mount the shades 'till he is gone: Then does night oblicene arife From Erebus, and fill the skies, Fantastic forms the air invade. Daughters of nothing and of shade.

Can we forget thy guardian care, Slow to punish, prone to spare,
Thou brak'st the haughty Persian's pride,
That dar'd old ocean's power deride;
Their shipwrecks strew'd the Eubean wave,
At Marathon they sound a grave.
O ye blest Greeks, who there expir'd,
For Greece with pious ardor sir'd:
What shrines or altars shall we raise
To secure your endless praise?
Or need we monuments supply,
To rescue what can never die!

And yet a greater hero far (Unless great Socrates could err) Shall rise to bless some future day, And teach to live and teach to pray. Come, unknown instructor, come! Our leaping hearts shall make thee room: Thou with Jove our vows shalt share, Of Jove and thee we are the care.

O Father, king, whose heav'nly face Shines ferene on all thy race, We thy magnificence adore, And thy well-known aid implore: Nor vainly for thy help we call; Nor can we want; for thou art all!

To Leuconöe.

That we should enjoy the present hour, and lay aside anxiety for the morrow.

IN vain would you confult astrologers, Leuconöe, to discover the term of your life or mine. It is not given to man to unveil the mysteries of sate. Be ruled by me, let things take their course, and make the most you can of all events.

Whether then Jupiter allows you still a long succession of years; or whether this, in which you've caused strong moles to be thrown into the Tuscan sea to break the violence of the waves, must be your last, if you be wise, you will attend your ordinary affairs, and regulate your hopes by the shortness of your life. Let time jealous of our pleasures steal himself away from us as fast as he can, this very moment whilst I speak to you, begin to enjoy the slitting day, nor reckon much upon to-morrow.

Horace.

To Tarquetus.

He is invited to make the most of life from the consideration of the necessity of death.

THE fnow diffolves, the field its verdure fpreads,
The trees high wave in air their leafy heads;
Earth feels the change; the rivers calm fubfide,
And fmooth along their banks decreafing glide;
The elder Grace, with her fair fifter train,
In naked beauty dances o'er the plain;
The circling hours, that fwiftly wing their way,
And in their flight confume the fmiling day;
Those circling hours, and all the various year,
Convince us, nothing is immortal here.
In vernal gales cold winter melts away;

Soon wastes the spring in summer's burning ray:

Yet fummer dies in autumn's fruitful reign. And flow-pac'd winter foon returns again. The moon renews her orb with growing light: But when we fink into the depths of night, Where all the good, the rich, the brave are laid, Our best remains are ashes and a shade.

Who knows if heaven, with ever-bounteous power, Shall add to-morrow to the present hour? But know, that wealth, bestow'd to gay delight, Far from thy ravening heir shall speed its flight; But foon as Minos, thron'd in awful state, Shall o'er thee speak the solemn words of fate, Nor virtue, birth, nor eloquence divine, Shall bid the grave its destin'd prey resign: Nor chatte Diana from infernal night Could bring her modest favourite back to light; And hell-descending Theseus strove in vain To break his amorous friend's Lethæan chain.

Horace.

To Postumus.

That we can neither escape death, nor retard it, and that we should enjoy the bleffings of fortune whilst we may.

ALAS! dear Postumus, alas! swift tho' unheeded glides unwearied time. Old-age, with wrinkled front; and fullen death stalk onward with gigantic strides, nor can thy piety arrest their course: a daily offering of three hundred bulls would not appeale the ruthless god, who hems in Geryon's triple frame and Tityos with his fable streams, those streams that must be crossed by all whose life the fruits of earth fustain, be they or purpled kings or needy fwains.

In vain are we fecure from wounds of war and broken billows of hoarfe-founding feas; in vain we shield us in autumnal months from Auster's pestilential blasts.

For one day we must all behold crankling Cocytus dragging on his oozy train, and Danus's difreputable race, and

Sisiphus condemned to toil eternal.

Thou must, alas! thou must, my friend, foregothy lands, thy house, and charming wife: and of those trees thy hands have raifed with care, the odious cypress shall alone attend its transitory lord.

Then thy best wines, from durance freed, thy worthier heir shall quaff, and flood the pavement with richer juice than sparkles at the sumptuous feasts of pontiss. Horace.

To Licinius.

He recommends a middle life and an evenness of temper in every condition.

WOULD my Licinius steer secure thro' life's inconfignt sea? Shun then with equal caution the extremes. With rapid blast ambition ever drives into the deep abyss, while sear solicitous to shun a storm throws us upon the rocky shore. He who can prize the golden mean, from tooth of envy and from eye of scorn secure, regards aloof the ruined cell; with sober life content declines the envied splendor of the princely seat. Rude winds with greater spite attack the mountain-pine; more dreadful is the fall of haughty towers; and clouds against proud hills discharge their hotter thunder.

A foul by virtue's precepts formed fweetens difgrace with hope, and tempers fortune's fweets with modelt fear. That very power who fends deforming winter, bids nature's face refume its charms. Our lives, discoloured with our present woes, may still grow white. Apollo sometimes wakes to voice his filent lyre, not always bends the deadly bow.

With courage and with patience weather out the storms of fate; and, when a too indulgent gale transports, with prudent care contract thy bloated fails.

Horace.

To Dellius.

That the happiness of life confiss in an evenness of soul, and the enjoyment of innocent pleasure.

WHETHER thy space of life be-fill'd with anguish, or on the seftive day reclining in some green retreat you glad-fome quaff the racy juice of the Falerman grape; since doom'd thoù art to pass the irremeable bound, dear Dellius, let thy soul in every state maintain unshaken calmness, let not dejection chill when fortune knits her brow, nor joy distract when kind she similes.

Whilst thy affairs and youth permit, whilst yet the indulging fisters spin thy mortal thread, secure the golden minutes. Frequent retine to thy sequester'd bow'r where stately pines and poplars white, with am'rous twine their circling boughs boughs uniting, invite to fit beneath their shade expanded o'er the eager stream, which murmurs in its painful course, crankling its banks. There bid essential sweets their odors spread and the exhibitanting glass quick circuit, there deck thy temples with the lovely flowers of the short-liv'd rose.

Pass some few days, my friend, and thou must quit thy stately house at Rome which over-looks thy dear-bought ambient grove, forego thy rural seat which Tiber with his yellow waters laves, and to thy heir resign thy treasures. Thine

the trouble to amass, but his the pleasure to enjoy.

In fine, or rich or poor, of noble or ignoble blood, 'tisall a case, you only live to fink at last the victim of the ruthless

god.

The gloomy journey must be trod by all. Our lots are shuffled in one common urn: sooner or later forth they leap, and on old Charon's barge embark us, never, ah! never to return.

Horacc.

The fecond Olympic Ode of Pindar, Strophe I.

Y E choral hymns, harmonious lays, Sweet rulers of the Lyric ftring, What God? what hero's godlike praise? What mortals shall we sing?

With Jove, with Pifa's guardian god, Begin, O Mufe, th' Olympic ode. Alcides, Jove's heroic fon,

The fecond honours claims;

Who offering up the spoils from Augeas won, Establish'd to his fire th' Olympic games;

Where bright in wreaths of conquest Theron shone. Then of victorious Theron sing!

Of Theron hospitable, just, and great!
Fam'd Agrigentum's honour'd King,
The prop and bulwark of her tow'ring state;
A righteous prince! whose flow'ring virtues grace
The venerable stem of his illustrious race:

ANTISTROPHE I.

A race long exercis'd in woes
Ere, fmiling o'er her kindred flood,
The manfion of their wish'd repose,
Their facred city stood;

And through amaz'd Sicilia shone
The lustre of their fair renown.
Thence, as the milder fates decreed,
In destin'd order born,
Auspicious hours with smoother pace succeed;
While pow'r and wealth the noble line adorn,
And public favour, virtue's richest meed.
O fon of Rhea, god supreme!
Whose kingly hands th' Olympian sceptre wield!
Rever'd on Alpheus' sacred stream!
And honour'd most in Pisa's listed field!
Propitious listen to my soothing strain!

EPODE I.

And to the worthy fons their father's rights maintain!

Peace on their future life, and wealth bestow; And bid their present moments calmly flow. The deed once done no pow'r can abrogate, Not the great sire of all things, time, nor fate. But sweet oblivion of disaftrous care, And good succeeding, may the wrong repair. Lost in the brightness of returning day, The gloomy terrors of the night decay; When Jove commands the sun of joy to rise, And opens into smiles the cloud-invelop'd skies.

STROPHE II.

Thy hapless daughters' various fate This mortal truth, O Cadmus, shews, Who vested now with godlike state

On heavenly thrones repose; And yet affliction's thorny road In bitter anguish once they trod. But bliss superior hath eras'd

The mem'ry of their woe; While Semele, on high Olympus plac'd, To heav'nly zephyrs bids her treffes flow, Once by devouring lightnings all defac'd.

There with immortal charms improv'd, Inhabitant of heav'ns ferene abodes
She dwells, by virgin Pallas lov'd,
Lov'd by Saturnius, father of the gods;
Lov'd by her youthful fon, whose brows divine,
In twisting ivy bound, with joy eternal shine.

ANTISTROPHE II.

To Ino, goddess of the main. The fates an equal lot decree, Rank'd with old ocean's Nereid train, Bright daughters of the fea. Deep in the pearly realms below. Immortal happiness to know. But here our day's appointed end To mortals is unknown; Whether distress our period shall attend,

And in tumultuous florms our fun go down, Or to the shades in peaceful calms descend. For various flows the tide of life, Obnoxious still to fortune's veering gale;

Now rough with anguish, care, and strife, O'erwhelming waves the shatter'd bark assail: Now glide ferene and fmooth the limpid streams; And on the furface play Apollo's golden beams.

EPODE II.

Thus, fate, O Theron, that with blifs divine And glory once enrich'd thy ancient line, Again reverfing ev'ry gracious deed, Woe to thy wretched fires and shame decreed; What time, encount'ring on the Phocian plain, By luckless Oedipus was Lains slain. To parricide by fortune blindly led, His father's precious life the hero shed; Doom'd to fulfil the oracles of heav'n, To Thebes' ill destin'd king by Pythian Phæbus giv'n.

STROPHE III.

But with a fierce avenging eye Erinnys the foul murder view'd, And bade his warring offspring die, By mutual rage fubdu'd. Pierc'd by his brother's hateful steel Thus haughty Polynices fell. Therfander, born to calmer days Surviv'd his falling fire, In youthful games to win immortal praise; Renown in martial combats'to acquire, And high in pow'r th' Adrastian house to raise.

Forth

Forth from this venerable root Ænefidamus and his Theron spring; For whom I touch my Dorian flute, For whom triumphant strike my sounding string. Due to his glory is the Aonian strain, Whose virtue gain'd the prize in sam'd Olympia's plain.

ANTISTROPHE - III.

Alone in fam'd Olympia's fand The victor's chaplet Theron wore; But with him on the Ishmian strand. On fweet Castalia's shore, The verdant crowns, the proud reward Of victory his brother flar'd, Co-partner in immortal praise. As warm'd with equal zeal The light-foot courfer's gen'rous breed to raife. And whirl around the gaol the fervid wheel. The painful strife Olympia's wreath repays: But wealth with nobler virtue join'd The means and fair occasions must procure; In glory's chace must aid the mind, Expence, and toil, and danger to endure; With mingling rays they feed each other's flame, And shine the brightest lamp in all the sphere of same.

EPODE III.

The happy mortal, who these treasures shares, Well knows what fate attends his gen'rous cares; Knows, that beyond the verge of life and light, In the sad regions of insernal night, The sierce, impracticable, churlish mind Avenging gods and penal woes shall find; Where strict inquiring justice shall bewray The crimes committed in the realms of day. The impartial judge the rigid law declares, No more to be revers'd by penitence or pray'rs.

STROPHE IV.

But in the happy fields of light, Where Phœbus with an equal ray Illuminates the balmy night, And gilds the cloudless day, In peaceful, unmolested joy, The good their smiling hours employ. Them no uneasy wants constrain To vex th' ungrateful soil,

To tempt the dangers of the billowy main, And break their strength with unabating toil, A frail disastrous being to maintain. But in their joyous calm abodes, The recompence of justice they receive; And in the fellowship of gods Without a tear eternal ages live. While banish'd by the sates from joy and rest, Intolerable woes the impious soul insest.

ANTISTROPHE IV.

But they who, in true virtue ftrong, The third purgation can endure; And keep their minds from fraudful wrong, And guilt's contagion pure; They through the starry paths of Jove To Saturn's blifsful feat remove; Where fragrant breezes, vernal airs, Sweet Children of the main, Purge the bleft island from corroding cares And fan the bosom of each verdant plain: Whole fertile foil immortal fruitage bears; Trees, from whose flaming branches flow Array'd in golden bloom refulgent beams; And flow'rs of golden hue, that blow On the fresh borders of their parent streams. These by the blest in solemn triumph worn, Their unpolluted hands and cluft'ring locks adorn.

EPODE IV.

Such is the righteous will, the high beheft Of Rhadamanthus, ruler of the bleft; The just affessor of the throne divine, On which, high rais'd above all gods, recline, Link'd in the golden bands of wedded love, The great progenitors of thund'ring Jove. There, in the number of the bleft enroll'd, Live Cadmus, Peleus, heroes fam'd of old; And young Achilles, to those isses remov'd, Soon as, by Thetis won, relenting Jove approv'd.

STROPHE V.

Achilles, whose resistless might Troy's stable pillar overthrew, The valiant Hestor, firm in fight, And hardy Cygnus slew,

And Memnon, offspring of the morn,
In torrid Æthiopia born—
Yet in my well-stor'd breast remain
Materials to supply
With copious argument my moral strain,
Whose mystic sense the wise alone descry,
Still to the vulgar sounding harsh and vain.
He only, in whose ample breast
Nature hath true inherent genius pour'd,
The praise of wisdom may contest;
Not they who, with loquacious learning stor'd,
Like crows and chatt'ring jays, with clam'rous cries
Pursue the bird of Jove, that sails along the skies.

ANTISTROPHE V.

Come on! thy brightest shafts prepare. And bend, O Muse, thy founding bow; Say, through what paths of liquid air Our arrows shall we throw? On Agrigentum fix thine eye. Thither let all thy quiver fly. And thou, O Agrigentum, hear, While with religious dread, And taught the laws of justice to revere, To heav'nly vengeance I devote my head, If ought to truth repugnant now I fwear, Swear, that no flate, revolving o'er The long memorials of recorded days, Can shew in all her boasted store A name to parallel thy Theron's praise; One to the acts of friendship so inclin'd, So fam'd for bounteous deeds, and love of human kind.

EPODE V.

Yet hath obstrep'rous envy sought to drown
The goodly music of his sweet renown:
While by some frantic spirits borne along
To mad attempts of violence and wrong,
She turn'd against him saction's raging slood,
And strove with evil deeds to conquer good.
But who can number ev'ry fandy grain
Wash'd by Sicilia's hoarse resounding main?
Or who can Theron's gen'rous works express,
And tell how many hearts his bounteous virtues bless!

END OF THE SEVENTH BOOK.



BOOK VIII.

INTRODUCTION.

In this book are united the Miracles and Parables of the Holy Scriptures, because very little upon the former subject is to be met with in all Heathen antiquity that can any way be depended upon, or that deserves the least regard. The profane writers, however, abound pretty much with Parables, some of which are remarkably beautiful and entertaining. Let any one attentively read the Choice of Hercules, by Prodicus, the Picture of Human Life, by Cebes, or several of the little Apologues, by Æsop, and he will not fail of being pleased and entertained by them. But in the Parables of our Lord, there is usually such a dignity, accompanied with such simplicity and decorum, and all this with a moral so weighty and important, that the pretty trifles of the Pagan sabulists come not any thing near them in genuine worth and excellence.

SACRED





SACRED LITERATURE.

B O O K VIII.

PART I.

Miracles and Parables, from the Holy Scriptures.

MIRACLES.

THE Miracles of the Old Testament are so interwoven with the history of the Jews that they could not easily be feparated. The following, however, is a compendious view of them: Translation of Enoch-Deluge-Confusion of languages—Conception of Sarah—Fire on Sodom-Burning bush-Rod turned into a serpent-Hand leprous-Rivers made blood-Plague of frogs-Duft turned into lice—Swarms of flies—Murrain on the cattle—Boils on man and beast-Hail mingled with fire-Locusts-Darkness to be felt—Death of the first born—Sea divided—Bitter waters of Marah sweetened-Rock gushes out with water-Law given at Sinai with thunder and fire—Quails for 600000 men—Mofes fasts 40 days and nights-Manna given for 40 years-Nadab and Abihu burnt with fire—Dathan and Abiram swallowed up -Brazen ferpent-Ass speaking-Jordan divided-Sun and moon stand still-Walls of Jericho fall-Gideon's fleece-Powers of Sampson-Meal and oil multiplied-Widow's fon raifed-No rain for three years-Shunamites fon raifed-Wonders 286

Wonders of Elijah and Elisha—Naaman's leprofy cured—Gehazi a leper—185000 Affyrians slain—Sun goes backward—Three men in a fiery furnace—Man's hand writing on the wall—Daniel in the Lion's den—Jonah and the fish—Jonah and the Gourd.

MIRACLES of the NEW TESTAMENT.

The leper cleansed.

AND there came a leper to Jefus, befeeching him, and kneeling down to him, and faying unto him, If thou wilt, thou canst make me clean. And Jefus moved with compassion put forth his hand, and touched him, and faith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith fent him away; And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

Mark 1, 40-45.

The centurion's fervant.

AND when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palfy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that sollowed, Verily I say unto you, I have not sound so great saith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham and Isaac

and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou has believed, so be it done unto thee. And his servant was healed in the self same hour.

Matthew 8. 5—13.

Peter's mother in law.

AND when Jesus was come into Peter's house, he saw his wise's mother laid, and sick of a sever. And he touched her hand, and the sever lest her; and she arose, and ministered unto them.

Matthew 8. 14—15.

The fea and winds obey our Saviour.

AND when even was come, Jelus faith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him, even as he was in the ship. And there were also with him other little ships, and there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asserted as pillow. And they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no saith? And they seared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Mark 4. 35—41.

Legion of devils ejected.

A ND they came over unto the other fide of the fea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no not with chains: because that he had been often bound with setters and chains, and the chains had been plucked as under by him, and the setters broken in pieces: neither could any man tame him. And always night and day he was in the mountains and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, and he cried with a loud voice, and said, What have I to do with thee, Jesus, thou son of the most

high God? I adjure thee by God, that thou torment me not. For he faid unto me, Come out of the man, thou unclean spirit. And he asked him, What is thy name? and he answered, faying, My name is Legion: for we are many. And he befought him much that he would not fend them away out of the country. Now there was there nigh unto the mountains a great herd of fwine feeding. And all the devils befought him, faying, Send us into the fwine: that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the fwine: and the herd ran violently down a steep place into the fea, (they were about two thousand;) and were choked in the fea. And they that fed the swine fled, and told it in the city and in the country. And they went out to fee what it was that was done. And they come to Jesus and fee him that was possessed with the devil, and had the legion, fitting and clothed, and in his right mind: and they were afraid. And they that faw it, told them how it befel to him that was possessed with the devil, and also concerning the swine. And they began to pray him to depart out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit, Jesus suffered him not, but faith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel. Mark 5. 1—20.

Paralytic healed.

AND it came to pass on a certain day, as he was teaching, that there were Pharises and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them. And behold, men brought in a bed a man which was taken with the passy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with his couch into the midst before Jelus. And when he saw their saith, he said unto him,

Man, thy fins are forgiven thee. And the scribes and the Pharifees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive fins, but God alone? But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts? Whether is easier to say, Thy fins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive fins, (he said unto the sick of the palty) I say unto thee, Arise, and take up thy couch and go unto thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

Luke 5. 17-26.

Bloody iffue healed.

AND a certain woman, which had an iffue of blood twelve years, and had fuffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and fayest thou, Who touched me? And he looked round about to fee her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came, and fell down before him, and told him all the truth. And he faid unto her, Daughter, thy faith hath made thee whole: go in peace, and be Mark 5. 25-34 whole of thy plague.

Jairus' daughter raised.

AND when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he sell at his seet, and befought him greatly, saying, Vol. III.

My little daughter lieth at the point of death: I pray thee, come, and lay thy hands on her, that she may be healed; and the shall live. And Jesus went with him: and much people followed him, and thronged him. And there came from the ruler of the fynagogue's house certain which said, Thy daughter is dead: why troublest thou the master any further? As soon as Jesus heard the word that was spoken, he faith unto the ruler of the fynagogue, Be not afraid, only believe. And he suffered no man to sollow him, save Peter. and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he faith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to fcorn. But when he had put them all out, he taketh the father and the mother of the damfel, and them that were with him, and entereth in where the damfel was lying. And he took the damfel by the hand, and faid unto her, Talitha, cumi; which is, being interpreted, Damfel, I fay unto thee, arife. And straightway the damfel arose, and walked; for she was of the age of twelve years. And they were aftonished with a great assonishment.

Mark 5. 21-24. 35-42.

Book VIII.

Two blind men restored to sight.

AND when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your saith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his same in all that country.

Matthew 9. 27—31.

Withered hand healed.

AND when he was departed thence, he went into their fynagogue: and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you that shall have one sheep, and if it sall into a pit on the sabbath

fabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then faith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

Matthew 12. 9-13.

Deaf man cured.

AND again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him assees from the multitude, and put his singers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure associated from the dampet of peak.

Mark 7. 31—37.

Blind and dumb healed.

AND there was brought unto him one possessed with a devil, blind and dumb: and he healed him, infomuch that the blind and dumb both spake and saw. And all the people were amazed, and faid, Is not this the fon of David? But when the Pharifees heard it, they faid, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them. Every kingdom divided against itself, is brought to desolation: and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the spirit of God, then the kingdom of God is come unto you. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not

not with me, is against me: and he that gathereth not with me, fcattereth abroad. Wherefore I fay unto you, All manner of tin and blasphemy shall be forgiven unto men: but the blasphemy against the holy Ghost, shall not be forgiven unto men. And whofoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or elfe make the tree corrupt, and his fauit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things. But I fay unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou flialt be condemned. Matthew 12. 22-37.

Our Saviour feedeth five thousand.

A ND when Jesus heard of the death of John, he departed thence by fhip into a defert place, apart: and when the people had heard thereof, they followed him on foot out of the cities. And Jefus went forth, and faw a great multitude, and was moved with compassion toward them, and he healed their fick. And when it was evening, his disciples came to him, faying, This is a defert place, and the time is now past; send the multitude away, that they may go into the villages and buy themselves victuals. But Jesus said unto them, They need not depart, give ye them to eat. And they faid unto him, We have here but five loaves, and two filhes. He faid, bring them hither to me. And he commanded the multitude to fit down on the grafs, and took the five loaves, and the two filhes, and looking up to heaven, he bleffed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained, twelve balkets full. And they that had eaten were about five thousand men, beside women and children.

Matthew 14. 13-21.

Our Saviour walketh on the fea.

AND straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he fent the multitudes away. And when he had fent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night, Jesus went unto them walking on the fea. And when the disciples saw him walking on the sea, they were troubled, faying, It is a spirit; and they cried out for fear. ftraightway Jesus spake unto them, saying, Be of good cheer, it is I; be not afraid. And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water. And he faid, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he faw the wind boifterous, he was afraid: and begining to fink, he cried, faying, Lord, fave me. And immediately Jesus stretched forth his hand, and caught him, and faid unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and wor-shipped him, saying, Of a truth thou art the Son of God. Matthew 14. 22-33.

Woman of Canaan's daughter cured.

THEN Jefus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and befought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Matthew 15. 21-28.

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Our Saviour feedeth four thousand.

THEN Jefus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away sasting, less they faint in the way. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? and they said, Seven, and a sew little sishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves, and the sishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were silled: and they took up of the broken meat that was lest, seven baskets sull. And they that did eat were sour thousand men, beside women and children. Matthew 15.32—38.

Blind man restored.

AND Jesus cometh to Bethsaida, and they bring a blind man unto him, and belought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hand upon him, he asked him if he saw ought. And he looked up, and said, I see men, as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

Mark 8. 22-26.

Crooked Woman made straight.

AND as Jesus was teaching in one of the fynagogues on the sabbath, behold there was a woman which had a spirit of insimity eighteen years, and was bowed together, and could in no wife lift up hersels. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said, Thou hypocrite.

hypocrite, doth not each one of you on the fabbath loose his ox, or his as from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Luke 13. 10—17.

Our Saviour transfigured.

AND Jefus faid unto his difciples, Verily I fay unto you, that there be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power. And after fix days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became thining, exceeding white as fnow; fo as no fuller on earth can white them. And there appeared unto them Elias, with Moses: and they were talking with Jefus. And Peter answered, and faid to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moles, and one for Elias. For he wist not what to fay, for they were fore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud. faying, This is my beloved Son: hear him. And fuddenly when they had looked round about, they faw no man any more, fave Jefus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had feen, till the Son of man Mark 9. 1-9. were rifen from the dead.

Lunatic healed.

AND when Jesus came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit: And wheresoever he taketh him, he teareth him; and he soameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not. He answereth him, and faith, O saithless generation,

generation, how long shall I be with you? how long shall I fuffer you? bring him unto me. And they brought him unto him: and when he faw him, straightway the spirit tare him, and he fell on the ground, and wallowed, foaming. And he asked his father, How long is it ago since this came unto him? And he faid, Of a child. And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and faid with tears, Lord, I believe; help thou mine unbelief. When Jefus faw that the people came running together, he rebuked the foul spirit. faving unto him, Thou dumb and deaf spirit, I charge thee, Come out of him, and enter no more into him. And the spirit cried, and rent him fore, and came out of him; and he was as one dead, infomuch that many faid, He is dead. But Jesus took him by the hand, and lifted him up, and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he faid unto them, This kind can come forth by nothing, but by prayer and fasting. Mark 9. 14-29.

Money taken from a fish.

A ND when Jesus and his disciples were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee.

Two blind men restored to sight.

AND as they departed from Jericho, a great multitude followed him. And behold, two blind men fitting by the way fide, when they heard that Jesus passed by, cried out, faying,

faying, Have mercy on us, O Lord, thou Son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. And Jesus stood still, and called them, and said, What will ye that I should do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Matthew 20. 29—34.

The Fig-tree cursed.

AND Jesus lest them, and went out of the city into Bethany, and he lodged there. Now in the morning as he returned into the city, he hungered. And when he saw a sig tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee hencesorward for ever. And presently the sig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the sig tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have saith, and doubt not, ye shall not only do this which is done to the sig tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

Matthew 21. 17—22.

Unclean spirit cast out.

AND Jefus went into Capernaum; and ftraightway on the fabbath day he entered into the fynagogue, and taught. And they were aftonished at his doctrine: for he taught them as one that had authority, and not as the scribes. And there was in their fynagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they

do obey him. And immediately his fame spread abroad throughout all the region round about Galilee.

Mark 1. 21-28.

The ass and colt.

AND when Jefus and his disciples drew nigh unto Jerufalem, and were come to Bethphage, unto the mount of Olives, then fent Jesus two disciples, saying unto them. Go into the village over against you, and straightway ve thell find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man fay ought unto you, ve shall fay, The Lord hath need of them; and straightway he will fend them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and fitting upon an ass, and a colt, the sole of an ass. And the disciples went, and did as Jesus commanded them. and brought the ass, and the colt, and put on them their clothes, and they fet him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried. faying, Hosanna to the Son of David: bleffed is he that cometh in the name of the Lord: Hosanna in the highest. Matthew 21. 1-9.

Buyers and fellers driven out of the temple.

AND Jefus went into the temple of God, and cast out all them that bought and sold in the temple, and overthrew the tables of the money-changers, and the seats of them that fold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and the scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David: they were fore displeased, and said unto him? Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, out of the mouth of babes and sucklings thou hast persected praise?

Matthew 21. 12-16.
Miraculous

Miraculous draught of fishes.

AND it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennefaret, and faw two ships standing by the lake: but the filhermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's. and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the thip. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fitties: and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships. to that they began to fink. When Simon Peter faw it, he fell down at Jelus' knees, faying, Depart from me; for I am a finful man, O Lord! For he was aftonished, and all that were with him, at the draught of the fishes which they had taken: and fo was also James, and John, the fons of Zebedee. which were partners with Simon. And Jesus said unto Simon, Fear not: from henceforth thou shalt catch men. And when they had brought their ships to land, they forfook all, and followed him. Luke 5. 1-11.

Widow's son raised.

AND it came to pass the day after, that he went into a city called Nain, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they gloristed God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

Luke 7. 11-17.

Drop(v

Dropfy healed.

AND it came to pass, as he went into the house of one of the chief Pharifees to eat bread on the fabbath day, that they watched him. And behold there was a certain man before him which had the dropfy. And Jefus answering spake unto the lawyers and Pharifees, faying, Is it lawful to heal on the fabbath day? And they held their peace. And he took him and healed him, and let him go; and answered them, faying, Which of you shall have an ass or an ox fallen into a pit, and will not ftraightway pull him out on the fabbath day? And they could not answer him again to these Luke 14. 1-6. things.

Ten lepers cleansed.

A ND it came to pass as he went to Jerusalem that he pasfed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and faid, Jesus, Master, have mercy on us. And when he faw them, he faid unto them, Go shew yourselves unto the priefts. And it came to pass, that as they went. they were cleanfed. And one of them when he faw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks. And he was a Samaritan. And Jefus answering faid, Were there not ten cleanfed? but where are the nine? There are not found that returned to give glory to God, fave this stranger. And he faid unto him, Arise, go thy way: thy faith made thee whole. Luke 17. 11-19.

Water made wine.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, they have no wine. Jefus faith unto her, woman, what have I to do with thee? mine hour is not yet come. His mother faith unto the fervants, whatfoever he faith unto you, do it. And there were fet there fix water-pots of stone, after the manner of the purifying of the Jews, containing two or three firking apiece. Jetus faith unto them, Fill the waterpots with water. And they filled them up to the brim. And

he faith unto them, Draw out now, and bear unto the governor of the feaft. And they bare it. When the ruler of the feaft had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom, and saith unto him, every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

John 2. 1-11.

Nobleman's fon healed.

AND there was a certain nobleman, whose fon was fick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and befought him that he would come down and heal his fon: for he was at the point of death. Then faid Jesus unto him, Except ye fee figns and wonders, ye will not believe. The nobleman faith unto him, Sir, come down ere my child die. Jesus faith unto him, Go thy way; thy fon liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his fervants met him, and told him, faying, Thy fon liveth. Then enquired he of them the hour when he began to amend: and they faid unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed and his whole house. 70hn 4. 46-53.

· Man afflicted 38 years healed.

AFTER this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep-market a pool, which is called in the Hebrew tongue. Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou

Le made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the fame day was the fabbath. The Jews therefore faid unto him that was cured, It is the fabbath-day; it is not lawful for thee to carry thy bed. He answered them, he that made me whole. the same said unto me, take up thy bed and walk. asked they him, What man is that which said unto thee. take up thy bed and walk? And he that was healed, wift not who it was, for Jesus had conveyed himself away, a multitude being in that place. Afterwards Jesus findeth him in the temple, and faid unto him, Behold, thou art made whole: fin no more, left a worfe thing come unto thee. The man departed, and told the Jews that it was Jefus which had made him whole. 70lm 5. 1-15.

Man born blind healed.

AND as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, faying, Master, who did fin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus fpoken, he fpat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and faid unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had feen him, that he was blind, faid, Is not this he, that fat and begged? Some faid, This is he: others faid, he is like him: but he faid, I am he. Therefore faid they unto him, How were thine eyes opened? He answered and faid, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received fight. Then said they unto him, Where is he? He faid, I know not. They brought to the Pharifees him that aforetime was blind. And it was the fabbathCabbath-day when Jesus made the clay, and opened his eyes. Then again the Pharifees also asked him how he had received his fight: He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharifees. This man is not of God, because he keepeth not the fabbath-day. Others faid, How can a man that is a finner do fuch miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He faid, He is a prophet. But the Jews did not believe concerning him that he had been blind, and received his fight, until they called the parents of him that had received his fight. And they asked them, faying, is this your fon, who ye fay was born blind? How then doth he now fee? His parents answered them and faid, We know that this is our fon, and that he was born blind: but by what means he now feeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the fynagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and faid unto him, Give God the praise: we know that this man is a finner. He answered and faid, Whether he be a finner, or no, I know not: one thing I know, that, whereas I was blind, now I fee. Then faid they to him again. What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not finners: but if any man be a worshipper of God, and doeth his will. him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he faid unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might

believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him, heard these words, and said unto him, Are we blind also? Jesus said unto them, if ye were blind, Ye should have no sin: but now ye say, We see; therefore your sin remaineth.

John 9th chapter.

Lazarus raised.

NOW a certain man was fick, named Lazarus, of Bethany, the town of Mary and her fifter Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was fick.) Therefore his fifters fent unto him, faying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jelus loved Martha, and her fifter, and Lazarus. When he had heard therefore that he was fick, he abode two days still in the fame place where he was. Then after that faith he to his disciples, Let us go into Judea again. His disciples say unto him, Mafter, the Jews of late fought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? if any man walk in the day, he flumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he faith unto them, Our friend Lazarus sleepeth, but I go, that I may awake him out of fleep. Then faid his disciples, Lord, if he fleep, he shall do well. Howbeit, Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your fakes that I was not there, to the intent you may believe: nevertheless, let us go unto him. Then faid Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. Then when Jesus came, he found that he' had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about filteen surlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as foon as she heard that

that Jefus was coming, went and met him: but Mary fat still in the house. Then faid Martha unto lesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatfoever thou wilt ask of God, God will give it thee. Jefus faith unto her, Thy brother shall rife again. Martha faith unto him, I know that he shall rife again in the refurrection at the last day. Jesus said unto her, I am the refurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whofoever liveth and believeth in me, shall never die. Believest thou this? She faith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so faid, she went her way, and called Mary her fister, fecretly, faying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jefus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her. faying, She goeth unto the grave to weep there. Then when Mary was come where Jefus was, and faw him, she fell down at his feet, faying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore faw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and faid, Where have ye laid him? They faid unto him, Lord come and fee. Jefus wept. Then faid the Jews, Behold, how he loved him! And fome of them faid, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jefus faith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus listed up his eyes, and faid, Father, I thank thee that thou hast heard me. And - I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast fent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was de-Vol. III.

came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jefus faith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had feen the things which Jesus did, believed on him. But some of them went their ways to the Pharifees, and told them what things Jefus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that fame year, faid unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophelied that Jefus should die for that nation: and not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jefus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. And the Jews passover was nigh at hand: and many went out of the country up to Jerusalem before the passover to purify themselves. Then lought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharifees had given a commandment, that if any man knew where he were, he should fhew it, that they might take him. Folm 11. 1-57.

Large draught of fiftes.

AFTER these things, Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself: there were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a sishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: But the disciples knew not that it was Jesus. Then Jesus saith unit them, Children, have ye any meat? They answered

him, No. And he faid unto them, Cast the net on the right fide of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of filhes. Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fishers coat unto him (for he was naked) and did cast himself into the sea. And the other disciples came in a little ship, for they were not far from land, (but as it were two hundred cubits) dragging the net with fishes. As foon then as they were come to land, they faw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish, which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were fo many, yet was not the net broken. Jefus faith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh. and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was rifen from the dead.

John 21. 1-14.

Various other Miracles.

AND Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his same went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases, and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palfy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should

be written. Amen.

Matthew 4. 23, 24, 25, and John 21. 25.

Aposses speak divers languages.

AND when the day of Penteont was thury come, they were all with one accord in our place. And suddenly there came

came a found from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it fat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance. And there were dwelling at Jerufalem, lews, devout men, out of every nation under heaven. when this was noised abroad, the multitude came together, and were confounded, because that every man heard them fpeak in his own language. And they were all amazed, and marvelled, faying one to another, Behold, are not all these which spake, Galileans? 'And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Afia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. Acts 2. 1-11.

Peter and John restore a lame man.

NOW Peter and John went up together into the temple, at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple. Who seeing Peter and John about to go into the temple, asked an alms. And Peter fastening his eyes upon him, with John, faid, Look on us. And he gave heed unto them, expecting to receive fomething of them. Then Peter faid, Silver and gold have I none; but fuch as I have, give I thee: in the name of Jesus Christ of Nazareth, rife up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ancle-bones received strength. And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people faw-him walking and praifing God. And they knew that it was he which fat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. Alls 3. 1-11.

Death of Ananias and Sapphira.

BUT a certain man named Ananias, with Sapphira his wife, fold a poffession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was fold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. Ananias hearing these words, fell down and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye fold the land for fo much. And she said, Yea, for fo much. Then Peter faid unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things.

Acts 5. 1-11.

The aposlles released from prison.

AND by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) infomuch that they brought forth the fick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by, might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing fick folks, and them which were vexed with unclean spirits: and they were healed every one. Then the high priest rose up, and all they that were with him; which is the feet of the Sadducees; and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the U_3 angel

angel of the Lord by night opened the prison doors, and brought them forth, and faid, Go, stand and speak in the temple to the people, all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the fenate of the children of Israel, and fent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. Now when the highpriest, and the captain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, faying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they fet them before the council: and the high priest asked them, saying, Did not we straitly command you, that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our Fathers raifed up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghoft, whom God hath given to them that obey him.

Acts 5. 12-32.

Eneas healed of the palfy.

AND it came to pass, as Peter passed throughout all quarters, he came down also to the faints which dwelt at Lydda. And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the passy. And Peter faid unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda, and Saron, saw him, and turned to the Lord.

Als 9. 32—35.

Tabitha raifed from the dead.

NOW there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did. And it came to pass in those days, that she was sick and died; whom when they had washed, they laid her in an upper chamber. And forafmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they fent unto him two men, defiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows flood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeling down, and prayed; and turning him to the body, said, Tabitha, arise. And the opened her eyes: and when the faw Peter, the fat up. And he gave her his hand, and lifted her up, and when he had called the faints and widows, he presented her alive. And it was known throughout all Joppa; and many believed in the Lord. Alts 9. 39-42.

Saint Peter delivered by an angel.

NOW about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the fword. And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of foldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the fame night Peter was fleeping between two foldiers, bound with two chains: and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, faying, Arife up quickly. And his chains fell off from his hands. And the angel faid unto him, Gird thyfelf, and bind on thy fandals. And fo he did. And he faith unto him, Cast thy garment about thee and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he faw a

vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Acts 12. 1-11.

Paul healeth a cripple.

AND there fat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul spake: who stedsastly beholding him, and perceiving that he had saith to be healed, said with a loud voice, Stand upright on thy seet. And he leaped and walked. And when the people saw what Paul had done, they listed up their voices, saying in the speech of Lycaonia, The Gods are come down to us in the likeness of men. And they called Barnabas, Jupiter: and Paul, Mercurius, because he was the chief speaker.

Acts 14. 8-12.

Paul casteth out a spirit of divination.

AND on the fabbath we went out of the city, by a river fide, where prayer was wont to be made; and we fat down. and spake unto the women which resorted thither. And a certain woman named Lydia, a feller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her houshold, she belought us, faying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. And it came to pass, as we went to prayer, a certain damfel possessed with a spirit of divination met us, which brought her masters much gain by foothfaying: the fame followed Paul and us, and cried. faying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and faid

to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

Atts 16. 13-18.

Paul and Silas delivered from prison.

AND when Paul and Silas were in prison at midnight they prayed, and fang praifes unto God: and the prisoners heard them. And fuddenly there was a great earthquake, fo that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loofed. And the keeper of the prison awaking out of his fleep, and feeing the prison doors open, he drew out his fword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, faying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and faid, Sirs, what must I do to be faved? and they faid, Believe on the Lord Jefus Christ, and thou shalt be faved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway. And when they had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. And when it was day, the magistrates fent the serjeants, saying, Let those men go. And the keeper of the prison told this faying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the ferjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and befought them, and brought them out, and defired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them and departed. Atts 16. 25-40.

Eutychus raised from the dead.

AND we failed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where

where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there fat in a window a certain young man named Eutychus, being fallen into a deep fleep: and as Paul was long preaching, he funk down with fleep, and fell down from the third loft, and was taken up dead. Paul went down, and fell on him, and embracing him, faid, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, fo he departed. And they brought the young man alive, and were not a little comforted. ASts 20. 6-12.

Paul delivered from the viper.

AND when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of flicks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians faw the venomous beaft hang on his hand, they faid among themselves, No doubt, this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit, they looked when he should have fwollen, or fallen down dead fuddenly: but after they had looked a great while, and faw no harm come to him, they changed their minds, and faid that he was a god. Acts 28. 1-6.

Publius' father healed of a fever and bloody flux.

IN the fame quarters were possessions of the chief man of the island, whose name was Publius; who received us and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island came, and were healed:

healed: who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

Acts 18, 7—10.

PARABLES.

Jotham's parable.

THE trees went forth on a time to anoint a king over them; and they faid unto the olive tree, Reign thou over us. But the olive tree faid unto them, Should I leave my fatness, wherewith by me they Honour God and man, and go to be promoted over the trees? And the trees faid to the fig tree, Come thou, and reign over us. But the fig tree faid unto them, Should I forfake my fweetness, and my good fruit, and go to be promoted over the trees? Then faid the trees unto the vine, Come thou, and reign over us. And the vine faid unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then faid all the trees unto the bramble, Come thou, and reign over us. And the bramble faid unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

Judges 9. 8-15.

Nathan's parable.

AND the Lord fent Nathan unto David. And he came unto him, and faid unto him, There were two men, in one city; the one rich and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing fave one little ewe-lamb, which he had bought and nourished up: and it grew up together with him, and with his children: it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd to dress for the waysaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth,

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the man that hath done this thing shall furely die; and he shall restore the lamb four-fold, because he did this thing, and because he had no pity.

2 Samuel 12. 1—6.

Parable of the useless vine.

AND the word of the Lord came unto me, faying, Son of man. What is the vine tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned: is it meet for any work? Behold, when it was whole it was meet for no work: how much less shall it be meet yet for any work when the fire hath devoured it, and it is burned? Therefore thus faith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, fo will I give the inhabitants of Jerusalem. And I will fet my face against them: they shall go out from one fire, and another fire shall devour them: and ye thall know that I am the Lord, when I fet my face against them. And I will make the land defolate, because they have committed a trespass, faith the Lord God.

Ezekiel 15th chapter.

Parable of the wretched infant.

AGAIN the word of the Lord came unto me, faying, Son of man, cause Jerusalem to know her abominations, and fay, Thus faith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not falted at all, nor fwaddled at all. None eye pitied thee, to do any of these unto thee; to have compassion upon thee: but thou wast cast out in the open field to the lothing of thy person, in the day that thou wast born. And when I passed by thee, and faw thee polluted in thine own blood, I faid unto thee, when thou wast in thy blood, Live. I have caused thee to muliply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breafts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee, and

looked upon thee, behold thy time was the time of love: and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, faith the Lord God, and thou becamest mine. washed I thee with water; yea I throughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with filk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and filver; and thy raiment was of fine linen, and filk, and broidered work; thou didft eat fineflour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness which I had put upon thee, saith the Lord God. But thou didft trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was. And of thy garments thou didft take, and deckedft thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so. Thou hast also taken thy fair jewels of my gold, and of my filver, which I had given thee, and madest to thyself images of men, and didft commit whoredom with them, and tookest thy broidered garments, and coveredst them, and thou hast set mine oil and mine incense before them. My meat also which I gave thee, fine flour, and oil and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour; and thus it was, faith the Lord God. Moreover, thou haft taken thy fons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredom a fmall matter, that thou hast slain my children, and delivered them to cause them to pass through the fire for them? And in all thine abominations, and thy whoredoms thou hast not remembered the days of thy youth when thou wast naked and bare, and wast polluted in thy blood. And it came to pass after all thy wickedness, (Woe, woe unto thee! faith the Lord God;) that thou hast also built unto thee an eminent place, and hast made thee an high place in every street. Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that palled

paffed by, and multiplied thy whoredoms. Thou haft also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger. Behold therefore, I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are assumed of thy lewd way. Thou hast played the whore also with the Assyrians. because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied. Thou hast moreover multipled thy fornication in the land of Canaan unto Chaldea, and yet thou wast not satisfied herewith. How weak is thine heart, faith the Lord God, feeing thou doeft all these things, the work of an imperious whorish woman; in that thou buildest thine eminent place in the head of every way, and makest thine high place in every street: and hast not been as an harlot, in that thou scorness hire; but as a wife that committeth adultery, which taketh strangers instead of her husband! They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every fide for thy whoredom. And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary. Wherefore, O harlot, hear the word of the Lord. Thus faith the Lord God, Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children which thou didst give unto them; behold therefore, I will gather all thy lovers with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee as women that break wedlock and fhed blood are judged; and I will give thee blood in fury and jealoufy. And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their fwords. And they shall burn thine houses with fire, . and execute judgments upon thee in the fight of many women: and I will cause thee to cease from playing the harlot.

harlot, and thou also shalt give no hire any more. So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. Because thou hast not remembered the days of thy youth, but hast fretted me in all these things: behold therefore, I also will recompense thy way upon thine head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations. Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, fo is her daughter. Thou art thy mother's daughter, that lotheth her husband and her children; and thou art the fifter of thy fifters, which lothed their husbands and their children: your mother was an Hittite, and your father an Amorite. And thine elder fifter is Samaria, the and her daughters that dwell at thy left hand; and thy younger fifter, that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations: but as if that were a very little thing, thou wast corrupted more than they in all thy ways. As I live, faith the Lord God, Sodom thy fifter hath not done, fhe nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy fifter Sodom. Pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I faw good. Neither hath Samaria committed half of thy fins; but thou hast multiplied thine abominations more than they, and hast justified thy fisters in all thine abominations which thou hast done. Thou also which hast judged thy fifters, bear thine own shame for thy sins that thou halt committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy fifters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy fister Sodom was not mentioned by thy mouth in the day of thy pride: before thy wickedness was discovered.

discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about. Thou hast borne thy lewdness and thine abomination, faith the Lord. For thus faith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters: but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God. Ezekiel 16th chapter.

Parable of the two eagles, the vine, and cedar.

AND the word of the Lord came unto me, faying, Son of man, put forth a riddle, and speak a parable unto the house of Israel; and say, Thus saith the Lord God; A great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of traffick, he fet it in a city of merchants. He took also of the feed of the land, and planted it in a fruitful field; he placed it by great waters, and fet it as a willow tree. And it grew and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: fo it became a vine, and brought forth branches, and shot forth sprigs. was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good foil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. Say thou, Thus faith the Lord God, Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her fpring, even without great power, or many people to pluck it up by the roots thereof.

thereof. Yea, behold, being planted, shall it prosper? fhall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew. Moreover, the word of the Lord came unto me, faying, Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; and hath taken of the king's feed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land: that the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses, and much people: shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered? live, faith the Lord God, furely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons. Seeing he despised the oath, by breaking the covenant (when lo, he had given his hand) and hath done all these things, he shall not escape. Therefore thus faith the Lord God, As I live, furely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me. And all his fugitives with all his bands shall fall by the fword, and they that remain shall be scattered towards all winds: and ye shall know that I the Lord have spoken it. Thus faith the Lord God, I will also take of the highest branch of the high cedar, and will set it, I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent. the mountain of the height of Ifrael will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing, in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken, and have done it. Ezekiel 17th chap. Vol. III. Parable

Parable of the lion's whelp.

MOREOVER, take thou up a lamentation for the princes of Israel, and fay, What is thy mother? A lioness: the lay down among lions, the nourifhed her whelps among young lions. And the brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men. The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt. Now when the faw that the had waited and her hope was loft, then she took another of her whelps. and made him a young lion. And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men. And he knew their defolate palaces, and he laid waste their cities; and the land was defolate, and the fulness thereof by the noise of his roaring. Then the nations fet against him on every side from the provinces, and spread their net over him: he was taken in their pit. And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Ifrael. Ezekiel 19. 1-9.

Parable of the wasted vine.

THY mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters. And she had strong rods for the sceptres of them that bear rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. But she was plucked up in fury, she was cast down to the ground, and the cast wind dried up her fruit: her strong rods were broken and withered; the tre consumed them. And now she is planted in the wilderness, in a dry and thirsty ground. And fire is gone out of a rod of her branches, which hath devoured her fruit, so that he bath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.

Ezekiel 19. 10-14.

Parable of Aholah and Aholibah.

THE word of the Lord came again unto me, faying, Son of man, there were two women, the daughters of one mother:

mother: and they committed whoredoms in Egypt, they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. And the names of them were Aholah the elder. and Aholibah her fifter: and they were mine, and they bare fons and daughters. Thus were their names: Samaria is Aholah; and Jerusalem Aholibah. And Aholah played the harlot when she was mine, and she doted on her lovers. on the Assyrians her neighbours, which were clothed with blue, captains and rulers, all of them defirable young men. horsemen riding upon horses. Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself. Neither lest she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. These discovered her nakedness: they took her fons and her daughters, and flew her with the fword: and she became famous among women; for they had executed judgment upon her. And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms. She doted upon the Affyrians her neighbours, captains and rulers, clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. Then I saw that she was defiled, that they took both one way, and that she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea the land of their nativity: and as foon as she saw them with her eyes, she doted upon them, and fent messengers unto them into Chaldea. And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them. So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her fifter, yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. For she doted upon their paramours, whose flesh is as the flesh of affes, and X 2

whose iffue is like the iffue of horses. Thus thou calleds to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth. Therefore, O Aholibah, thus faith the Lord God, Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side: the Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Affyrians with them; all of them defirable young men, captains and rulers, great lords and renowned, all of them riding upon horses. And they shall come against thee with chariots, waggons, and wheels, and with an affembly of people, which shall set against thee buckler and shield, and helmet round about: and I will fet judgment before them, and they shall judge thee according to their judgments. And I will fet my jealoufy against thee, and they shall deal furioufly with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword; they shall take thy fons and thy daughters; and thy residue shall be devoured by the fire. They shall also strip thee out of thy clothes, and take away thy fair jewels. Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: fo that thou shalt not lift up thine eyes unto them, nor remember Egypt any more. faith the Lord God, Behold, I will deliver thee into the hand of them whom thou hateft, into the hand of them from whom thy mind is alienated: and they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms. will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols. Thou hast walked in the way of thy fister; therefore will I give her cup into thine hand. Thus faith the Lord God, Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision: it containeth much. Thou shalt be filled with drunkenness and forrow, with the cup of aftonishment and defolation, with the cup of thy fifter Samaria. Thou shalt even drink it and fuck it out, and thou shalt break the sheres thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God. Therefore thus faith the Lord God, Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms. The Lord said moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations:

abominations; that they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pals for them through the fire to devour them. Moreover, this they have done unto me: they have defiled my fanctuary in the fame day, and have profaned my fabbaths. For when they had flain their children to their idols, then they came the same day into my fanctuary to profane it; and, lo, thus have they done in the midst of mine house. And furthermore, that ye have fent for men to come from far, unto whom a messenger was fent; and, lo, they came: for whom thou didst wall thyfelf, paintedft thy eyes, and deckedft thyfelf with ornaments. and fatest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil. And a voice of a multitude being at eafe was with her: and with the men of the common fort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads. Then faid I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them? Yet they went in unto her as they go in unto a woman that playeth the harlot: fo went they in unto Aholah and unto Aholibah the lewd And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands. For thus faith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled. And the company shall stone them with stones, and dispatch them with their swords: they shall slay their sons and their daughters, and burn up their houses with fire. Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord God.

Ezekiel 23d chapter.

Parable of the boiling pot.

AGAIN in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, faying, Son of man, write thee the name of the day, even of this fame day: the king of Babylon fet himself against X3

Jerusalem this same day: and utter a parable unto the rebellious house, and fay unto them, Thus saith the Lord God; Set on a pot, set it on, and also pour water into it: gather the pieces thereof into it, even every good piece, the thigh, and the shoulder: sill it with the choice bones. Take the choice of the flock, and burn also the bones under it. and make it boil well, and let them feeth the bones of it therein. Wherefore thus faith the Lord God; Woe to the bloody city! to the pot whose scum is therein, and whose foum is not gone out of it! bring it out piece by piece: let no lot fall upon it: for her blood is in the midst of her; The fet it upon the top of a rock; the poured it not upon the ground, to cover it with dust; that it might cause sury to come up to take vengeance, I have fet her blood upon the top of a rock; that it should not be covered. Therefore thus faith the Lord God; Woe to the bloody city! I will even make the pile for fire great. Heap on wood, kindle the fire, confume the flesh, and spice it well, and let the bones be burned. Then fet it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed. She hath wearied herself with lies, and her great fcum went not forth out of her: her four shall be in the fire. In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more till I have caused my fury to rest upon thee. I the Lord have spoken it: it shall come to pass, and I will do it: I will not go back neither will I spare, neither will I repent. According to thy ways, and according to thy doings, shall they judge thee, faith the Lord God. Ezekiel 24, 1-14.

Parable of the cedar in Lebanon.

AND it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness? Behold, the Assyrian was a cedar in Lebanon with sair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

Therefore

Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he that forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beafts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chefnut trees were not like his branches: nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him. Therefore thus faith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen; he shall furely deal with him; I have driven him out for his wickedness. And strangers, the terrible of the nations have cut him off, and have left him: upon the mountains, and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. Upon his ruin shall all the fowls of the heaven remain, and all the beafts of the field shall be upon his branches: to the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees ftand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth in the midst of the children of men with them that go down to the pit. Thus faith the Lord God; In the day when he went down to the grave, I caused a mourning, I covered the deep for him, and I restrained the floods thereof, and the great waters were 'stayed: and I caused Lebanon to mourn for him: and all the trees of the field fainted for him. I made the nations to shake at the found of his fall, when I cast him down to hell with them that descended into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water shall be comforted in the nether parts of the earth. They also went down into hell with him unto them that be flain with the fword; and they that were his arm, that dwelt under his shadow in the midst of the heathen. To whom art thou thus like in glory and in

in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcifed with them that be slain by the sword. This is Pharaoh, and all his multitude, faith the Lord God.

Ezekiel 31st chapter.

Parable of the sower.

BEHOLD, a fower went forth to fow; and when he fowed, fome feeds fell by the way fide; and the fowls came and devoured them up: fome fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up and choked them: but other fell into good ground, and brought forth fruit, some an hundred

told, some fixty fold, some thirty fold.

When any one heareth the word of the kingdom, and understandeth it not: then cometh the wicked one, and catcheth away that which was sown in his heart: this is he which received feed by the way side. But he that received the feed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or perfecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns, is he that heareth the word: and the cares of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit; and bringeth forth, some an hundred sold, some fixty, some thirty. Matthew 13. 3—8 & 19—23.

Parable of the tares.

THE kingdom of heaven is likened unto a man which fowed good feed in his field: but while men flept, his enemy came and fowed tares among the wheat, and went his way. But when the blade was fprung up, and brought forth fruit, then appeared the tares also. So the fervants of the housholder came, and faid unto him, Sir, didft not thou sow good feed

in thy field? from whence then hath it tares? He faid unto them, 'An enemy hath done this. The fervants faid unto him, Wilt thou then that we go and gather them up? But he faid, Nay; left while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles,

to burn them: but gather the wheat into my barn.

He that foweth the good feed is the Son of man: the field is the world: the good feed are the children of the kingdom: but the tares are the children of the wicked one: the enemy that fowed them is the devil: the harvest is the end of the world: and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a surnace of sire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Matthew 13. 24—30 and 37—43.

Parable of the mustard seed.

THE kingdom of heaven is like to a grain of mustard-feed, which a man took and sowed in his sield. Which indeed is the least of all feeds: but when it is grown, it is the greatest among herbs, and becometh a tree: so that the birds of the air come and lodge in the branches thereof.

Matthew 13. 31 and 32.

Parable of the leaven.

THE kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Matthew 13. 33.

Parable of the treasure.

THE kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth, and felleth all that he hath, and buyeth that field.

Matthew 13. 44.

Parable of the merchant.

THE kingdom of heaven is like unto a merchant-man, feeking goodly pearls: who when he had found one pearl of great price, went and fold all that he had, and bought it.

Matthew 13, 45 and 46.

Parable of the net.

THE kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just; and shall cast them into the surnace of sire: there shall be wailing and gnashing of teeth.

Matthew 13. 47—50.

Parable of the labourers in the vineyard.

THE kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he fent them into his vineyard. And he went out about the third hour, and faw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way. Again he went out about the fixth and ninth hour, and did likewife. And about the eleventh hour, he went out, and found others standing idle, and faith unto them, Why stand ye here all the day idle? They fay unto him, Because no man hath hired us. He faith unto them, Go ye also into the vineyard, and what soever is right, that shall ye receive. So when even was come, the Lord of the vineyard faith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more, and they likewife received every man a penny. And when they had received it, they murmured against the good man of the house, faying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and faid,

faid, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

Matthew 20. 1-16.

Parable of the two sons.

A CERTAIN man had two fons, and he came to the first, and said, Son, go work to-day in my vineyard. And he answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir, and went not. Whether of them twain did the will of his sather? They say unto him, The sirst. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him. And ye, when ye had seen it, repented not afterward, that ye might believe him.

Matthew 21. 28—32.

Parable of the housholder.

THERE was a certain housholder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he fent his fervants to the husbandmen. that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he fent other fervants, more than the first: and they did unto them likewise. But last of all he sent unto them his fon, faying, They will reverence my fon. But when the hufbandmen faw the fon, they faid among themfelves, This is the heir, come, let us kill him, and let us feize on his inheritance. And they caught him, and cast him out of the vineyard, and flew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which will render him the fruits in their feafons.

feasons. Jesus faith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Matthew 21. 33-44.

Book VIII.

Parable of the king's son.

THE kingdom of heaven is like unto a certain king which made a marriage for his fon, and fent forth his fervants to call them that were bidden to the wedding: and they would not come. Again he fent forth other fervants, faying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandize: and the remnant took his fervants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he fent forth his armies, and destroyed those murderers, and burned up their city. Then faith he to his fervants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a weddinggarment: and he faith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Matthew 22. 2-14.

Parable of the ten virgins.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

bridegroom. And five of them were wife, and five were foolish. They that were foolish took their lamps, and took no oil with them, But the wife took oil in their veffels with their lamps. While the bridegroom tarried, they all flumbered and flept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wife answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that fell, and buy for yourselves. And while they went to buy, the bridegroom came: and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and faid, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Matthew 25, 1-13.

Parable of the talents.

FOR the kingdom of heaven is as a man travelling into a far country, who called his own fervants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one, to every one according to his feveral ability; and straightway took his journey. Then he that had received the five talents went and traded with the fame, and made them other five talents. And likewise he that had receiv'd two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. After a long time, the lord of those fervants cometh, and reckoneth with them. And so he that had received five talents, came, and brought other five talents, faying, Lord, thou deliveredst unto me five talents: behold, I have gained befide them five talents more. His lord faid unto him, Well done, thou good and faithful fervant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came, and faid, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful fervant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he

which had received the one talent, came, and faid, Lord, I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo. there thou hast that is thine. His lord answered and faid unto him, Thou wicked and flothful fervant, thou knewest that I reap where I fowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. Matthew 25. 14-30.

Parable of the last judgment.

WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King fay unto them on his right hand, Come, ye bleffed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was fick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, faying, Lord, when faw we thee an hungered, and fed thee? or thirfty, and gave thee drink? When faw we thee a stranger, and took thee in? or naked, and clothed thee? Or when faw we thee fick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily I say unto you, inafmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he fay also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels; for I was an hungered, and ye gave me no meat: I was thirfty, and ye gave me no drink: I was a stranger, and ye took me not in: maked, and ye clothed me not: fick, and

in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

Matthew 25.31—46.

Parable of the good Samaritan.

AND behold, a certain lawyer stood up, and tempted him, faying, Mafter, what shall I do to inherit eternal life? He faid unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy foul, and with all thy firength, and with all thy mind; and thy neighbour as thyfelf. And he faid unto him, Thou hast answered right: this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he faw him, he passed by on the other fide. And likewife a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he faw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and fet him on his own beaft, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the hoft, and faid unto him, Take care of him: and whatfoever thou fpendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he faid, He that shewed mercy on him. Then faid Jesus unto him, Go, and do thou likewise. Luke 10. 25-37.

Parable of the great supper.

A CERTAIN man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden

bidden, Come, for all things are now ready. And they all with one confent began to make excuse. The first faid unto him, I have bought a piece of ground, and I must needs go and fee it: I pray thee have me excufed. And another faid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that fervant came, and shewed his Lord these things. Then the mafter of the house being angry said to his servant, Go out quickly, into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the fervant faid, Lord, it is done as thou hast commanded, and yet there is room. And the Lord faid unto the fervant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I fay unto you, That none of those men which were bidden shall taste of my supper. Luke 14. 16-24.

Parables of the lost sheep and pieces of money.

WHAT man of you having an hundred theep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, faying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one finner that repenteth, more than over ninety and nine just perfons which need no repentance. Either what woman having ten pieces of filver, if she lose one piece, doth not light a candle, and fweep the house, and feek diligently till she find it? And when the hath found it, the calleth her friends and her neighbours together, faying, Rejoice with me; for I have found the piece which I had loft. Likewife, I fay unto you, There is joy in the presence of the angels of God over one finner that repenteth. Luke 15.4-10.

Parable of the prodigal fon.

A CERTAIN man had two fons: and the younger of them faid to his Father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger fon gathered all together,

and took his journey into a far country, and there wasted his fubstance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he fent him into his fields to feed fwine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired fervants of my father's have bread enough and to spare, and I perish with hunger! I will arise, and go to my father, and will fay unto him, Father, I have finned against heaven, and before thee, and am no more worthy to be called thy fon: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father faw him, and had compassion, and ran, and fell on his neck, and kiffed him. And the fon faid unto him, Father, I have sinned against heaven and in thy fight, and am no more worthy to be called thy fon. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it: and let us eat and be merry. For this my fon was dead, and is alive again: he was lost, and is found. And they began to be merry. Now his elder fon was in the field: and as he came and drew nigh to the house, he heard music and dancing: and he called one of the fervants, and asked what these things meant? And he said unto him, Thy brother is come: and thy father hath killed the fatted calf, because he hath received him fafe and found. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo. these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as foon as this thy fon was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he faid unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad: for this thy brother was dead and is alive again; and was lost and is found. Luke 15. 11-32.

Vol. III. Y Parable

Parable of the unjust steward.

THERE was a certain rich man which had a steward: and the fame was accused unto him, that he had wasted his goods. And he called him, and faid unto him, How is it that I hear this of thee? give an account of thy flewardship: for thou mayest be no longer steward. Then the steward faid within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg Iam ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and faid unto the first, How much owest thou unto my lord? and he faid, An hundred measures of oil. And he faid unto him, Take thy bill, and fit down quickly, and write fifty. Then faid he to another, And how much owest thou? and he faid, An hundred measures of wheat. And he faid unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wifely: for the children of this world are in their generation wifer than the children of light. And I fay unto you. Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been Faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No fervant can ferve two mafters; for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot ferve God and mammon. Luke 16. 1-13.

Parable of Dives and Lazarus.

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate full of fores, and defiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his fores. And it came to pass that the beggar died, and was carried by the angels into Abraham's boson. The rich man also died, and was buried; and in hell he listed up his eyes, being in torments, and

feeth Abraham afar off, and Lazarus in his bosom. And he cried, and faid, Father Abraham, have mercy on me, and fend Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham faid, Son, remember that thou in thy life-time receivedft thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: fo that they which would pass from hence to you cannot: neither can they pass to us that would come from thence. Then he faid, I pray thee therefore. father, that thou wouldest send him to my father's house; for I have five brethren: that he may testify unto them, lest they also come into this place of torment. Abraham faith unto him, They have Moses and the prophets; let them hear them. And he faid, Nay, father Abraham: but if one went unto them from the dead they will repent. And he faid unto him, If they hear not Moses and the prophets, neither will they be perfuaded, though one role from the dead. Luke 16. 19-31.

Parable of the importunate friend.

WHICH of you shall have a friend, and shall go unto him at midnight, and fay unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to fet before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rife and give thee. I fay unto you, Though he will not rife and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; feek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a fon shall ask bread of any of you that is a father, will he give him a stone? or if he alk a fish, will he for a fish give him a serpent? Or if he will ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy spirit to them that ask him? Luke 11. 5-13.

Parable of the importunate widow.

THERE was in a city a judge which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, faying, Avenge me of mine adverfary. And he would not for a while: but afterward he said within himself, Though I sear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you, That he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find saith on the earth?

Luke 18. 2—8.

Parable of the Pharisee and publican.

TWO men went up into the temple to pray; the one a Pharisee, and the other a publican: the Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I sast twice in the week, I give tithes of all that I posses. And the publican standing as off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Luke 18. 10—14.

Parable of the ten pounds.

A CERTAIN nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and faid unto them, Occupy till I come. But his citizens hated him, and fent a melsage after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities. And the

fecond came, faving, Lord, thy pound hath gained five pounds. And he faid likewise to him, Be thou also over five cities. And another came, faying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not fow. And he faith unto him, Out of thine own mouth will I judge thee, thou wicked fervant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not fow. Wherefore then gavest not thou my money into the bank, that at my coming I might have required my own with usury? And he faid unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. And they faid unto him, Lord, he hath ten pounds. For I say unto you, That unto every one which hath shall be given, and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and flay them before me. Luke 19. 12—27.

Parable of the king and his fervants.

THEN came Peter to him, and faid, Lord, how oft shall my brother fin against me, and I forgive him? till seven times? Jefus faith unto him, I fay not unto thee, Until feven times: but, Until feventy times feven. Therefore is the kingdom of heaven likened unto a certain king which would take account of his fervants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forafmuch as he had not to pay, his lord commanded him to be fold, and his wife and children. and all that he had, and payment to be made. The fervant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that fervant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out. and found one of his fellow-fervants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, faying, Pay me that thou owest. And his fellowfervant fell down at his feet, and befought him, faying, Have, patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-fervants faw what was done. they were very forry, and came and told unto their lord all that was done. Then his lord, after that he had called him, Y 3 faid

faid unto him, O thou wicked fervant, I forgave thee all that debt, because thou desired me: shouldest not thou also have had compassion on thy sellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Matthew 18. 21—35.

Parable of the foolish rich man.

AND one of the company faid unto him, Master, speak to my brother, that he divide the inheritance with me. And he faid unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possessite. And he spake a parable unto them, faying, The ground of a certain rich man brought forth plentifully: and he thought within himfelf, faying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I beflow all my fruits and my goods: and I will fay to my foul, Soul, thou hast much goods laid up for many years: take thine eafe, eat, drink, and be merry. But God faid unto him, Thou fool, this night thy foul shall be required of thee: then, whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. Luke 12. 13-21.

Parable of the barren fig-tree.

A CERTAIN man had a fig-tree planted in his vineyard; and he came and fought fruit thereon, and found none. Then faid he unto the dreffer of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it: and if it bear fruit, well: and if not, then alter that thou shalt cut it down.

Luke 13. 6-9.

PART II.

Miracles and Parables from the ancient Heathen.

MIRACLES.

HOMER, in the 19 book of his Iliad, introduces Achilles addressing the horses which drew his chariot in the war of Troy, and one of them making answer in the following words, as translated by Mr. Pope:

Xanthus and Balius! of Podarges' strain, (Unless ye boast that heav'nly race in vain)
Be swift, be mindful of the load ye bear,
And learn to make your master more your care:
Thro' falling squadrons bear my slaught'ring sword,
Nor, as ye lest Patroclus, leave your Lord.

The gen'rous Xanthus, as the words he faid, Seem'd fensible of woe, and droop'd his head: Trembling he stood before the golden wain, And bow'd to dust the honours of his mane, When, strange to tell! (so Juno will'd) he broke Eternal filence, and portentous spoke. Achilles! yes! this day at least we bear Thy rage in fafety thro' the files of war: But come it will, the fatal time must come, Nor ours the fault, but God decrees thy doom. Not thro' our crime, or flowness in the course, Fell thy Patroclus, but by heav'nly force; The bright far-shooting god who gilds the day, (Confest we saw him) tore his arms away. No—could our fwiftness o'er the winds prevail, Or beat the pinions of the western gale, All were in vain—the Fates thy death demand, Due to a mortal and immortal hand.

Then ceas'd for ever, by the Furies ty'd,
His fate-full voice. Th' intrepid chief reply'd
With unabated rage—So let it be!
Portents and prodigies are lost on me.
I know my fates: to die, to fee no more
My much-lov'd parents, and my native shore—
Enough—when heav'n ordains, I sink in night;
Now perish Troy! he said, and rush'd to sight.

LIVY, the celebrated Roman historian, abounds with Prodigies. Take the following, in his own words, as a spe-

cimen. The rest are equally nugatory:

Priusquam consul prætoresque in provincias proficiscerentur, supplicatio suit prodigiorum causa. Capram sex hædos uno sætu edidisse, ex Piceno nunciatum est: et Arctii puerum natum unimanum: Amiterni terra pluisse: Formiis portam murumque de cælo tacta: et, quod maximè terrebat, consulis Cn. Domitii bovem locutum: Roma, cave tibi. Cæterorum prodigiorum causa supplicatum est: bovem cum cura servari aliqui aruspices jusserunt. Tiberis insessiore, quam priore impetu illatus urbi, duos pontes, ædificia multa, maximè circa portam Flumentanam, evertit. Saxum ingens, sive imbribus, sive motu terræ leviore, quam ut alioqui sentiretur, labesactatum, in vicum jugarium ex Capitolio procidit, et multos oppressit. In agris passim inundatis pecua ablata; villarum strages sacta est.

PARABLES.

Choice of Hercules.

WHEN Hercules had arrived at that part of his youth, in which young men commonly chuse for themselves, and shew, by the result of their choice, whether they will, through the succeeding stages of their lives, enter into and walk in the path of virtue or that of vice, he went out into a solitary place, sit for contemplation, there to consider with himself,

which of those two paths he should pursue.

As he was fitting there in suspense, he saw two women of a larger stature than ordinary, approaching towards him. One of them had a genteel and amiable aspect; her beauty was natural and easy, her person and shape clean and handfome, her eyes cast towards the ground with an agreeable referve, her motion and behaviour full of modesty, and her raiment white as fnow. The other wanted all the native beauty and proportion of the former: her person was swelled, by luxury and eafe, to a fize quite disproportioned and uncomely:—the had painted her complexion, that it might feem fairer and more ruddy, than it really was; and endeavoured to appear more graceful than ordinary in her mien, by a mixture of affectation in all her gestures. Her eyes were full of confidence; and her dress transparent, that the conceited beauty of her person might appear through it to advantage:- she cast her eyes frequently upon herself, then turned turned them on those that were present, to see whether any one regarded her, and now and then looked on the figure she made in her own shadow.

As they drew nearer, the former continued the fame composed pace, while the latter, striving to get before her, ran up to Hercules; and addressed herself to him in the follow-

ing manner.

I perceive, my dear Hercules, you are in doubt which path in life you should pursue. If then you will be my friend, and follow me, I will lead you to a path the most easy and most delightful, wherein you shall taste all the sweets of life, and live exempt from every trouble. You shall neither be concerned in war, nor in the affairs of the world, but shall only consider how to gratify all your senses:—your taste, with the finest dainties, and most delicious drink; your sight, with the most agreeable objects; your scent, with the richest persumes, and fragrancy of odours; how you may enjoy the embraces of the fair; repose on the softest beds;—render your slumbers sweet and easy:—and by what means enjoy, without even the smallest care, all those glorious and mighty blessings.

And, for fear you suspect that the sources, whence you are to derive those invaluable blessings, might at some time or other fail, and that you might, of course, be obliged to acquire them, at the expence of your mind, and the united labour and satigue of your body; I before-hand assure you, that you shall freely enjoy all from the industry of others, undergo neither hardship nor drudgery, but have every thing at your command, that can afford you any pleasure

or advantage.

Hercules, hearing the lady make him fuch offers, defired to know her name; to which she answered, My friends, and those who are well acquainted with me, and whom I have conducted, call me Happines; but my enemies, and those who would injure my reputation, have given me the name

of Pleafure.

In the mean time, the other lady approached, and in her turn accosted him in this manner: I also am come to you. Hercules, to offer my assistance; I who am well acquainted with your divine extraction, and have observed the excellence of your nature, even from your childhood; from which I have reason to hope, that, if you would follow the path that leadeth to my residence, you will undertake the greatest enterprizes, and atchieve the most glorious actions, and that I shall thereby become more honourable and illustrious among mortals. But before I invite you into my

fociety

fociety and friendship, I will be open and fincere with you, and must lay down this as an established truth, That there is nothing truly valuable which can be purchased without pains and labour. The Gods have fet a price upon every real and noble pleafure. If you would gain the favour of the Deity, you must be at the pains of worshipping him; if you would be beloved by your friends, you must study to oblige them; if you would be honoured by any city, you must be of service to it; and if you would be admired by all Greece, on account of your probity and valour, you must exert yourself to do her some eminent service.—If. you would render your fields fruitful, and fill your barns with corn, you must labour to cultivate the soil accordingly: would you grow rich by your herds? a proper care must be taken of them: would you extend your dominions by arms, and be rendered capable of fetting at liberty your captive friends, and bringing your enemies to subjection? you must not only learn of those that are experienced in the art of war, but exercise yourself also in the use of military affairs: and if you would excel in the strength of your body, you must keep your body in due subjection to your mind, and exercise it with labour and pains.

Here Pleafure broke in upon her difficulte. Do you fee, my dear Hercules, through what long and difficult ways this woman would lead you to her promifed delights? Follow me, and I will shew you a much shorter and more easy way

to happinels.

Alas! replied the Goddess of Virtue, whose visage glowed with a passion, made up of scorn and pity, what happiness can you bestow? or what pleasure can you taste, who would never do any thing to acquire it? You who will take your fill of all pleafures, before you feel an appetite for any; you eat before you are hungry, you drink before you are a-thirst; and, that you may please your taste, must have the finest artists to prepare your viands; the richest wines, that you may drink with pleasure; and to give your wine the finer tafte, you fearch every place for ice and fnow, luxuriously to cool it in the heat of summer. Then, to make your flumbers uninterrupted, you must have the fostest down and the easiest couches; and a gentle ascent of sleps, to lave you from any the least disturbance in mounting up to them. And all little enough, heaven knows! for you have not prepared yourself for sleep by any thing you have done; but seek after it, only because you have nothing to do. It is the same in the enjoyments of love; in which

you rather force, than follow, your inclinations; and are obliged to use arts, and even to pervert nature, to keep your passions alive. Thus is it, that you instruct your followers; kept awake for the greatest part of the night, by debaucheries; and confuming, in drowfinefs, all the most useful part of the day. Though immortal, you are an outcast from the Gods, and despised by good men. Never have you heard that most agreeable of all founds, your own praise; nor ever have you beheld the most pleasing of all objects, any good work of your own hands. Who would ever give any credit to any thing that you fay? Who would affift you in your necessity? or what man of fense would ever venture to be of your mad parties. Such as do follow. you, are robbed of their strength, when they are young; void of wisdom when they grow old. In their youth they are bred up in indolence, and all manner of delicacy; and pass their old age with difficulties and diftress: full of shame for what they have done, and oppressed with the burden of what they are to do; squanderers of pleasures, in their youth; and hoarders up of afflictions, for their old age.

and the best uniter of all friendships.

My votaries too enjoy a pleasure in every thing they either eat or drink, even without having laboured for it; because they wait for the demand of their appetites. Their sleep is sweeter than that of the indolent and unactive: and they are neither overburdened with it, when they awake; nor do they, for the sake of it, omit the necessary duties of life. My young men have the pleasure of being praised by those who are in years; and those who are in years, of being honoured by those who are young. They look back with comfort on their past actions, and delight themselves in their present employments. By my means they are favoured by the Gods, beloved by their friends, and honoured by their country: and when the appointed period of their lives is come, they are not lost in a dishonourable oblivion,

but live and flourish in the praises of mankind, even to the

latest posterity.

Thus, my dear Hercules! who are descended of divine ancestors! you may acquire, by virtuous toil and industry, this most desirable state of perfect happiness.

The Memorable Things of Socrates.

· The Table of Cebes.

AS we were walking in the temple of Saturn, and observing feveral of the presents dedicated to that God, we were particularly struck with a picture hung up before one of the chapels. Both the manner and the subject of it seemed to be foreign, so that we were at a loss to know either whence or what it was. What it represented was neither a city nor a camp; but an inclosure, containing two other inclosures, the one larger, and the other less. To the outer inclosure there was a portal, with a great number of persons standing before it, and several semales within; and an aged man standing by the portal, in the attitude of giving directions to those who were going in.

After we had been debating among ourselves for some

After we had been debating among ourselves for some time what all these things should mean, an elderly person, who happened to be by, addressed himself to us in the sol-

lowing manner.

Old Citizen. As you are strangers, it is no wonder that you should be at a loss to find out the meaning of this picture, since several of the natives of this city themselves know not the true intent of it: and indeed it was not placed here by any of our citizens, but by a stranger who visited these parts several years ago. He was a very fensible man and a great philosopher, and, both in his conversation and practice, teemed to approach nearer to the doctrines of Pythagoras and Parmenides than to any other of our sects. It was he who built this temple, and dedicated this picture in it to Saturn.

Stranger. Have you then feen the very person who gave

it? and was you acquainted with him?

O. C. Yes, I was both well acquainted with him, and admired him very much; for, though he was very young, his convertation was full of wisdom: and among other things. I have often heard him explaining the subject of the picture before us.

S. I entreat you, if it will not be too troublesome, to acquaint us with his explanation of it; for 'tis what we are

all longing to know.

O. C. That will be rather a pleasure than any trouble to me; but I ought to warn you of one thing before I begin, which is this, that the hearing it is attended with some danger.

S. What danger can there be in that?

O. C. It is no less than this, that, if you observe and follow the lesson it gives you, it will make you wife and happy; but, if you neglect it, you will be most miserable and wretched all your days. So that the explaining of this is not unlike the riddle faid to have been proposed to people by the Sphynx, which if the hearer understood he was faved; but if not, he was to be destroyed. It is much the same in the present case; for ignorance is full as dangerous in life as the Sphynx was supposed to be in the fable. Now the picture before us includes all the doctrine of what is good in life, what is bad, and what indifferent; fo that, if you should take it wrong, you will be destroyed by it, not indeed all at once, as the people were by that monster, but by little and little, through all the refidue of your life, as those are who are given up to be put to death by flow tortures. On the contrary, if you understand it aright, then will your ignorance be destroyed, and you will be saved, and become happy and blest for all the rest of your days. Do you, therefore, attend carefully to what I shall fay to you, and observe it as you ought.

S. O heavens! how have you encreased our longing to hear what may be of such very great importance to us!

O. C. It is certainly of the greatest that can be.

S. Explain it then to us immediately, we believed you: and be affured we will liften to you with all the care and attention that a matter which concerns us so greatly must demand.

O. C. You fee this grand inclosure. All this circuit is the circuit of human life, and that great number of people standing before the portal are those who are to enter into life. This aged person, who stands by the entrance holding a paper in one of his hands, and pointing with the other, is the Genius who directs all that are going in, what they should do after they are entered into life, and shews them which way they ought to take in order to be happy in it.

S. And which is the way that he shews them? where is it?

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O. C. Do you fee that feat on the other fide before the portal, and the woman fitting on it with the cup in her hand; she who is so finely dressed out, and makes so plausible an appearance?

S. I fee her; and pray who is she?

O. C. She is Deceit, the misleader of man.

S. And what does she do there?

O. C. As they are entering into life, she offers them to drink of her cup.

S. And what does her cup contain?

O. C. Ignorance and error, of which when they have drunk, they enter into life.

S. And do all drink of this cup?

O. C. All drink of it, but fome more, and fome lefs. A little farther, within the portal, don't you fee a company of loofe women, with a great deal of variety both in their drefs and airs?

S. I fee them.

O. C. Those are the Opinions, Desires, and Pleasures, who, as the multitude enter, fly to them, embrace each of them with great earnestness, and then lead them away with them.

S. And whither do they lead them?

O. C. Some to the way of falety; and others to perdition through their folly.

S. Ah, why did they drink of that liquor before they

came in?

- O. C. All of them alike tell those whom they are embracing, that they will lead them to what is best, and will make their lives quite happy: whilst the comers, blinded with the large draughts they have taken from the cup of Deceit, are incapable of distinguishing which is the true way in life; and wander about inconsiderately, here and there, as you see they do. You may observe too, that they who have been in some time go about just as these direct them.
- S. They do fo; but pray who is that woman who feems to be both blind and mad, and who ftands on that round ftone there?
- O. C. That is Fortune; and the is really not only mad and blind, but deaf too.

S. What can her business be?

O. C. She flies about every where, and fnatches what he has from one, to give it to another, and then takes it away again from him, to give it to a third; without any manner

of meaning, or any degree of certainty: which latter is very aptly fignified by her figure here.

S. How fo?

O. C. By her flanding on that round flone, which flows that there is no flability or fecurity in her favours; as all who truft to her find, by fome great and unexpected fall.

S. And what does all that company about her want of

her? And how are they called?

O. C. They are called the Inconsiderates, and are begging

for fome of those things which she slings about her.

S. And why do they appear with fuch a diversity of paffions? Some of them as over-joyed, and others as very much distrest?

O. C. They who fmile and rejoice are such as have received something from her hand; and these call her by the title of Good Fortune: and such as weep and mourn are they from whom she has resumed what she had before given them; and these call her Bad Fortune.

S. And what is it she gives, that should make the former rejoice so much on the receiving it, and the latter lament

fo much at the loss of it?

O. C. All those things which the greatest part of mankind think good, such as wealth, and glory, and nobility, and offspring, and dignities, and crowns, and all such fort of things.

S. And are not these really good things?

O. C. As to that we may talk more at large another time; but at prefent, if you please, let us stick to our picture. You see then, after entering this portal, there is another inclosure, on a raised ground, and several women standing before it, dressed out too much like ladies of pleasure.

S. They are fo.

O. C. Of these, this is Intemperance; that Luxury; this is Avarice; and that other Flattery.

S. And what do they stand there for?

O. C. They are waiting for those who have received any thing from Fortune; and as they meet with them, they embrace them with the greatest fondness, attach themselves to them, do every thing they can to please them, and beg them to stay with them; promise them to render their whole lives delightful, easy, and free from all manner of care and trouble. Now whoever is carried away by them to voluptuousness, will find their company agreeable to him at first, whilst they are fondling and tickling his passions; but it is

foon quite otherwise; for when he recovers his senses, he perceives, that he did not enjoy them, but was enjoyed by them; and that they prey upon him and destroy him. And when he has, by their means, consumed all that he had received from Fortune, then he is obliged to become their slave, and to bear all the insults they are pleased to impose upon him, to yield to all the most scandalous practices, and in the end to commit all forts of villanies for their sakes; such as betraying, defrauding, robbing, sacrilege, perjury, and the like; and when all these sail him, then is he given up to punishment.

S. And where is fhe?

O. C. Don't you fee there, a little beyond those women, a narrow dark cavern, with a finall fort of door to it, and fome miserable women that appear within, clad only with filth and rags?

S. I fee them.

O. C. She who holds up the scourge in her hand is Punishment; this, with her head sunk almost down to her knees is Sorrow; and that other tearing her hair is Anguish of Mind.

S. And pray who is that meagre figure of a man without any cloaths on, just by them; and that lean woman, that relembles him so much in her make and sace?

O. C. Those are Repining and his fifter Despair. To all these is the wretch I was speaking of delivered up, and lives with them in torments, till finally he is cast into the house of Misery, where he passes the remainder of his days in all kinds of wretchedness, unless, by chance, Repentance should fall in his way.

S. What happens then?

O. C. If Repentance should chance to meet with him, she will take him out of the evil situation he was in, and will place a different Opinion and Desire before him; one of those which lead to True Science, and the other, which leads to Science, salfely so called.

S. And what then?

O. C. If he embraces that which leads to True Science, he is renewed and faved, and becomes a happy man for all his days; but if the other, he is bewildered again by False Science.

S. Good heaven! what a new danger do you tell me of!
And pray which is Falle Science?

O. C. Do you see that tecond inclosure?

S. Very plainly.

O. C. And don't you fee a woman standing without the inclosure, just by the entrance into it, of a very striking appearance, and very well dressed?

S. As plainly.

O. C. That is fhe whom the multitude and all the unthinking part of mankind call by the name of Science, though she is really False Science. Now those who are faved out of the house of Misery call in here, in their passage to True Science.

S. Is there then no other way to True Science but this?

O. C. Yes there is.

S. And pray who are those men that are walking to and fro within the inclosure?

O. C. Those who have attached themselves to False Science, mistaking her for the True.

S. And what are they?

- O. C. Some of them are poets, fome rhetoricians, fome logicians, fome students in music, arithmetic, and geometry; pleasurists, peripatetics, critics, and several others of the same rank.
- S. And who are those women, who seem so busy among them, and are so like Intemperance and her companions, in the first inclosure?

O. C. They are the very fame.

S. Are they then admitted into this fecond inclosure?

O. C. Yes indeed; but not fo readily or frequently as:

O. C. Yes indeed; but not fo readily or frequently as in the first.

S. And are the Opinions too admitted?

O. C. Undoubtedly; for the persons who belong to this inclosure have not yet got rid of the draught which they took out of the cup of Deceit.

S. What, then Ignorance remains still with them?

O. C. That it does, and Folly too; nor can they get rid of the Opinions, nor all the rest of this vile train, till they quit False Science, and get into the way of the True; till they drink of her purifying liquor, and wash away all the dregs of the evils that remain in them, which that, and that only, is capable of doing. Such therefore as fix their abode with False Science will never be delivered, nor can all their studies clear them from any one of those evils.

S. Which then is the way to True Science?

O. C. Do you fee that place on high there, that looks as if it were uninhabited?

S. I do.

O. C. And do you difcern a little opening between the rocks, and a small track leading to it, which is scarce beaten, and very few people walking in it, as it is all rough, and stony, and difficult?

S. I difcern it very plainly.

O. C. And don't you fee a high cliff on the hill, almost inaccessible, and with several precipices about it?

S. I fee it.

O. C. That is the way which leads to True Science.

S. It is frightful only to look upon it.

O. C. And up above that cliff don't you fee a large rifing rock, all furrounded with precipices?

S. I fee it.

O. C. Then you fee also the two women that stand upon it, with so much firmness and beauty in their make, and how earnestly they extend their hands.

S. I do fo, and pray who are they?

O. C. Those are two fisters, and are called Temperance and Perseverance.

S. And why do they extend their hands fo earnestly?

O. C. They are encouraging those who are arrived at that rock, and calling out to them to be of good heart, and not to despond, because they have but a little more to suffer, and then will find the road all easy and pleasant before them.

S. But how can they ever get up upon that rock itself?

for I don't fee any the least path to ascend it by.

O. C. The two fifters descend to meet them, and help them up. Then they order them to rest a little, inspire them with new strength and resolution, and promise to conduct them to True Science; point out the way to them, and make them to observe how even, and easy, and charming it is; and how free from all manner of difficulty or danger, as you see it represented here.

S. How well does it answer the description!

O. C. You fee, before that grove, the ground that extends itself into a beautiful meadow, with such a lively light over it.

S. Very plainly.

O. C. Then you see the third inclosure in the midst of that meadow, and a portal to it.

S. I do fo; and pray what do you call this place?

O. C. The habitation of the bleft; for here it is that Happiness and all the virtues dwell.

S. What a charming place have they to dwell in!

O.C. And

O. C. And do you observe the lady near the portal, with fo beautiful and steady a look; of a middle age, or rather a little past it, and dressed in a long plain robe, without any the least affectation of ornaments? She is standing there, not on a round stone, but a square stone, firmly fixed on the ground; and by her are two other women, who look as if they were her daughters.

S. They do fo.

O. C. Of these, she in the midst is Science, and the other two are Truth and Persuasion.

S. And why does Science stand on that square stone?

O. C. To fignify, that her ways are ways of certainty, and that the prefents which she gives to those that arrive to her are firm and lasting.

S. And what is that she gives to them?

O. C. Strength and tranquillity of mind, arifing from a full affurance that they shall never undergo any evil again in their whole lives.

S. O heavens, how defirable are her prefents! But why

does the stand thus without the inclosure?

O. C. To receive those that arrive thither, and give them to drink of her purifying liquor, and to conduct them into the presence of the Virtues within, when they are thoroughly cleansed by it.

S. I don't rightly understand what you mean by this

cleansing?

O. C. I will make that clear to you. Suppose any friend of yours was afflicted with some dangerous fit of illness; if he goes to some knowing physicián, and takes what he prescribes in order to root out the causes of his disease, he may be restored to a persect state of health; but if he resuses to take what is ordered him, his physician will give him up, and leave him to be destroyed by his distemper.

S. That is clear enough.

O. C. In the very fame manner, when any one comes to Science, she takes him under her care, and gives him a draught of her cup to cleanse him, and drive out all the noxious things that are in him.

S. And what are those noxious things?

O. C. The error and ignorance that he drank out of the cup of Deceit; and his arrogance, and lust, and intemperance, and anger, and covetousness; in short, all the evil impressions and habits that he had contracted in his passage through the first inclosure.

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S. And when the has cleanfed him from all thefe, whither does the fend him?

O. C. In, through that portal, to Knowledge and the other

Virtues.

S. And where are they?

O. C. Don't you fee, within the portal, a felect company of ladies, of fingular beauty and decency both in their look and drefs; and, in a word, with every thing handfome, and thing affected about them?

S. I fee them, and should be glad to know their names.

O. C. That at the head of them is Knowledge, and the rest are all her sisters; Fortitude, Justice, Honesty, Prudence, Decency, Freedom, Temperance, and Clemency.

S. What beauties they are! And what a longing defire

do they inspire one with to enjoy their companies!

O. C. That you may do, if you are wife enough to follow the way that I have shewn you.

S. That will I strive to do, as far as I am able. O. C. Then you will arrive safely to them.

S. And when these have received any one, whither do they carry him?

O. C. To their mother.

S. And who is she?
O. C. Happiness.

S. And where?

O. C. Do you fee the way which leads to that high edifice, which appears above all the inclosures, as a citadel does above all the buildings in a city?

S. Yes.

O. C. And do you fee that composed, beautiful lady, fitting on the throne in the portico to it, with so easy and disengaged an air, and with that beautiful chaplet of fresh flowers on her head?

S. How beautiful does she look!

O. C. She is Happiness.

- S. And when any one arrives to her, what does she do to him?
- O.C. Happiness, affisted by all the virtues, crowns him with her own influences; in the same manner as they are crowned who have obtained the greatest conquests.

S. But what conquests has he obtained?

O. C. The greatest conquests, and over the most terrible of monsters, which formerly devoured, and tormented, and enslaved him. All these has he conquered, and driven from him; and is become so much master both of himself and them, as

to make those things obey him which he himself obeyed before.

S. I don't yet comprehend what monsters you mean; and

should be very glad to know?

O. C. In the first place, his Ignorance and Error; will you not allow them to be monsters?

S. Yes, and very dangerous ones too.

O. C. Then, his forrows, and repinings, and covetings, and intemperance, and every thing that is bad. All these has he subdued, and is not subdued by them as he used to be.

S. O glorious exploits! and most noble of all victories! But be so good as to inform me yet farther, what may be the influence of the crown with which you were saying he was to

be crowned?

O. C. It is that which renders him happy; for he who has it once on his head immediately becomes easy and blest: and does not place his hopes of happiness in any thing without him, but possesses it in his own breast.

S. How defirable is fuch an acquifition? And after he is

crowned, what does he do, or whither does he go?

O. C. The Virtues take him, and lead him to the place that he had left, and bid him observe those who continue there, amidst what difficulties and troubles they pass their time; and how they are shipwrecked in life, or wander about in it: or are conquered, and led along like captives, some by Intemperance, and others by Arrogance; here by Covetousness, and there by Vain-glory, or any other of the Vices; whose chains they are in vain striving to get loose from, that they might escape, and get to this place of rest; so that their whole life seems to be nothing but one ineffectual struggle. And all this they suffer from their mistaking the right way, and forgetting the orders given them by the directing Genius.

S. That appears to me to be the case; but I don't clearly see why the Virtues lead the person that has been crowned

back to the place that he had left.

O. C. Because he had never formed a full and exact idea of the things that passed there, but at best had only guessed and doubted about them; for, from the draught of ignorance and error, that he had taken at his entrance, he had imagined things that were bad to be good, and things that were good to be bad; by which means he had lived wretchedly, as indeed all do while they are there. But now that he has obtained the knowledge of what is really Z 3 good.

good, he can both live happily himself, and can see how very unhappy the others are.

S. And when he has taken a full view there, what does he

do, or whither does he go?

O. C. Wherever he pleases, for every where is he as safe as one that is got into the Corycian cave; so that wheresoever he goes, he lives in full security and undisturbed happiness, and is received by all others with as much pleasure as a good physician is by his patients.

S. And has he no longer any dread of those females which you called monsters; nor any apprehension of being hurt by

them?

- O. C. Not in the least; for he will never any more be molested either by Anguish, or Sorrow, or Intemperance, or Covetousness, or Poverty, or any other evil; for he is now master of them all, and superior to every thing that formerly gave him any trouble. As they who practice the catching of vipers are never hurt by the bite of those creatures, which is so venomous, and even mortal to others, because they have an antidote against their poison; so he is safe from any influence of all these evils, because he has the antidote against them.
- S. That you have explained to me very well; but I beg you would tell me yet farther, who they are that are descending from the middle of the rock, some of them crowned, and with an air of joy on their countenances; and others without crowns, that seem to have been rejected, and have the marks of several falls about them, and are sollowed by certain women?
- O. C. They who are crowned are such as got safe to Science, and are delighted with the reception that she has given them; and those without crowns, who seem to have been rejected by her, and are returning in so bad a condition, are such as found their hearts sail them when they came to the precipice where Patience stands; and turned back from that point, and are now wandering irregularly they know not whither.
 - S. And who are the women that are following them?

O. C. They are Sorrow, and Anguish, and Despair, and Insamy, and Ignorance.

S. By your account they are attended by every thing that

is bad!

O. C. Undoubtedly they are; but when they are got down into the first inclosure, to Voluptuousness and Intemperance, they don't lay the blame on themselves, but immediately say all the ill things they can of Science, and of those who are

going

going to her; and how miferable and wretched those poor people are, and how much they suffer, who leave the life they might have enjoyed below, and the good things bestowed there.

S. And what are the good things which they mean?

O. C. Luxury and Intemperance, to fay all in two words; for to indulge their passions like brute beasts, is what they look upon for the completion of all their happiness.

S. And those other women that are coming down there, who look so gay and so well pleased with themselves, what

are they?

O. C. The Opinions, who, after conducting those to Science who have gained admission to the Virtues, are returning to bring up others, and to acquaint them how happy those are whom they have already conducted up thither.

S. And have they been admitted to the Virtues them-

felves?

O. C. By no means; for 'tis not allowable for Opinion to enter where Knowledge has her dwelling. Their business therefore was only to conduct them to Science; and when she has received them, they turn back again to bring others; like transport-ships, which, as soon as they have delivered one freight, return for another.

S. You have now, I think, very well explained all the figures in the picture; but you have not yet told us what directions they were which the Genius at the first portal gives

to those that are entering into life?

O. C. He bids them be of good courage. Wherefore be you also of good courage; for I will tell you the whole, and leave no one thing unexplained to you.

S. We shall be extremely obliged to you.

O. C. You fee that blind woman there on the round stone, who I told you before was Fortune.

S. I see her.

O. C. As to that woman, he orders them not to place any confidence in her, nor to look on any of her gifts as firm and fecure, nor to confider them as their property; for there is no hindering her from refuming them, and giving them to any body elfe; and 'tis what she is extremely apt to do. He therefore orders them to regard all her presents with indifference, and not to rejoice if she makes them any, nor to be dejected if she takes them away, and to think neither well nor ill of her; for whatever she does is done without thought, and all by mere chance and accident, as I have acquainted you already. 'Tis on this account that the Genius commands

mands them not to attach themselves to any thing she can give; nor to be like those simple bankers, who, when they have received any sum of money in trust, are apt to be pleased with it, and look upon it as their own; and, when they are called upon to repay it, grow uneasy, and think it very hard; not considering that it was deposited in their hands on that very condition, that the true owners might demand it again whenever they pleased. Just thus the Genius commands men to look upon all the gifts of Fortune; and to beware, that she may recal them whenever she has a fancy to do it, or may send in more, and, if she pleases, may resume that and the former all together. He therefore commands those who are entering into life to receive whatever she offers them, and, as soon as they have received it, to go on in quest of a more lasting acquisition.

S. What acquisition do you mean?

O. C. That which they may obtain from Science, if they can arrive fafe to her.

S. And what is that the gives them?

- O. C. The true Knowledge of what is really good, and the firm, certain, and unchangeable possession of it. He therefore commands them to quit fortune immediately, in pursuit of this; and when they come to these women, who, as I told you before, were Intemperance, and Voluptuousness, to leave them too directly, and not to mind whatever they can fay, but to go on for the inclosure of False Science; and there he bids them stay a little while, to get what may be useful to them on the rest of their road, and then to leave her directly too, and go on for True Science. These are the orders which the Genius gives to all that enter into life; and whoever transgrelles or neglects them will be a miserable wretch. I have now explained the whole of the parable contained in this painting; but, if you have any particular question to ask in relation to any thing that I have faid, I am very ready to anfwer it.
- S. We are much obliged to you. Pray then what is it that the Genius orders them to get in the inclosure of Science, falfely fo called?

O. C. Whatever may be of use to them.

S. And what is there that may be of use to them?

O. C. Literature, and so much of the sciences as Plato says may serve people in the beginning of their lives as a bridle to keep them from being drawn away by idler pursuits.

S. And is it necessary for all who would arrive at True

Science to do this?

O. C. No, it is not necessary, but it may be useful; tho', in truth, these things themselves do not contribute towards making them the better men.

S. Not contribute at all towards making them better!

O. C. Not at all, for they may be as good without them. And yet they are not wholly unuseful; for they may tometimes help us, as interpreters do, to the meaning of a language we don't understand. But, after all, 'tis better to understand the language ourselves than to have any need of an interpreter; and we may be good without the assistance of learning.

S. In what then have the learned any advantage over

others towards becoming better men?

O. C. Why do you imagine they should have any advantage, since you see they are deceived like others as to what is good or bad, and continue to be as much involved in all manner of vices? For there is nothing that hinders a man who is a master of literature, and knowing in all the sciences, from being at the same time a drunkard, or intemperate, or covetous, or unjust, or villainous, or, in one word, imprudent in all his ways.

S. 'Tis true, we fee too many inflances of fuch.

O. C. Of what advantage then is their learning towards making them better men?

S. You have made it appear that it is of none; but pray

what is the reason of it?

O. C. The reason is this; that when they are got into the second inclosure, they fix there as if they were arrived at True Science. And what can they get by that, since we see several persons who go on directly from Intemperance and the other Vices in the first inclosure, to the inclosure of True Science, without ever calling in where these learned persons have taken up their abode? How then can the learned be said to have any advantage over them? On the contrary, they are less apt to exert themselves or to be instructed than the former.

S. How can that be?

O. C. Because they who are in the second inclosure, not to mention any other of their faults, at least profess to know what they do not know: so that they acquiesce in their ignorance, and have no motive to stir them up towards the seeking of True Science. Besides, do you not observe another thing; that the Opinions, from the first inclosure, enter in among them, and converse with them as freely as with the former? So that they are not at all better

even than they: unless Repentance should come to them, and should convince them that it is not Science they have been embracing all this while: but only the false appearance of her, which has deceived them. But while they continue in the same mind they are in, there is no hope lest for them. To close all, my friends, what I would intreat of you is, to think over every thing I have said to you, to weigh it well in your minds, and to practise accordingly. Get a habit of doing right, whatever pain it costs you; let no difficulties deter you in the way to Virtue: and account every thing else despicable in comparison of this. Then will the lesson that I have taught you prove to yourselves a lesson of Happiness.

The Belly and the Limbs.

MENENIUS AGRIPPA, a Roman conful, being deputed by the fenate to appeafe a dangerous tumult and fedition of the people, who refused to pay the taxes necessary for carrying on the business of the state; convinced them of their

folly, by delivering to them the following fable:

My friends and countrymen, faid he, attend to my words. It once happened that the Members of the human body, taking some exception at the conduct of the Belly, resolved, no longer to grant him the usual supplies. The tongue first, in a seditions speech, aggravated their grievances: and after highly extolling the activity and diligence of the Hands and Feet, fet forth how hard and unreasonable it was, that the fruits of their labour should be squandered away upon the infatiable cravings of a fat and indolent Paunch, which was entirely useless, and unable to do any thing towards helping himfelf. This speech was received with unanimous applause by all the Members. Immediately the Hands declared they would work no more: the Feet determined to carry no farther the load of Guts with which they had hitherto been oppressed; nay the very Teeth refused to prepare a fingle morfel more for his use. In this diffress, the belly belought them to confider maturely, and not foment fo fenseless a rebellion. There is none of you, says he, can be ignorant that whatfoever you bestow upon me, is immediately converted to your use, and dispersed by me for the good of you all into every limb. But he remonstrated in vain: for during the clamours of passion, the voice of reafon is always difregarded. It being therefore impossible for him him to quiet the tumult, he starved for want of their assistance, and the body wasted away to a skeleton. The Limbs grown weak and languid, were sensible at last of their error, and would fain have returned to their respective duties; but it was now too late, death had taken possession of the whole, and they all perished together.

The Fox and the Raven.

A Fox observing a Raven perched on the branch of a tree, with a fine piece of cheese in her mouth, immediately began to consider how he might possess himself of so delicious a morsel. Dear madam, said he, I am extremely glad to have the pleasure of seeing you this morning: your beautiful shape, and shining feathers, are the delight of my eyes; and would you condescend to savour me with a song, I doubt not but your voice is equal to the rest of your accomplishments. Deluded with this stattering speech, the transported Raven opened her mouth, in order to give him a specimen of her pipe, when down dropt the cheese: which the Fox immediately snatching up bore it away in triumph, leaving the Raven to lament her credulous vanity at her leisure.

The Daw with borrowed feathers.

WHEN a pert young templer, or city apprentice, fets up for a fine gentleman, with the affistance of an embroidered waistcoat and Dresden ruffles, but without one qualification proper to the character, how frequently does it happen, that he is laughed at by his equals, and despised by those whom he prefumed to imitate! A pragmatical Jackdaw was vain enough to imagine, that he wanted nothing but the coloured plumes, to render him as elegant a bird as the Peacock. Puffed up with this wife conceit, he dreffed himfelf with a fufficient quantity of their most beautiful feathers. and in this borrowed garb, forfaking his old companions, endeavoured to pass for a Peacock. But he no sooner attempted to affociate with these genteel creatures, than an affected strut betrayed the vain pretender. The offended Peacocks, plucking from him their degraded feathers, foon fripped him of his finery, reduced him to a mere Jackdaw,

and drove him back to his brethren; by whom he was now equally despised, and justly punished with derision and contempt.

The Lark and her young.

A LARK having built her nest in a field of corn, it grew ripe before her young were well able to fly. Apprehensive for their fafety, fhe enjoined them, while she went out in order to provide for their fublishence, to listen very attentively to any difcourfe they might hear about reaping the field. At her return they told her, that the farmer and his fon had been there, and had agreed to fend to some of their neighbours, to affift them in cutting it down the next day. And fo they depend, it feems, upon neighbours, faid the mother: very well: then I think we have no occasion to be afraid of to-morrow. The next day she went out, and left with them the same injunction as before. When she returned, they acquainted her that the farmer and his fon had again been there, but as none of their neighbours came to their affiftance, they had deferred reaping till the next day, and intended to fend for help to their friends and relations. I think we may ftill venture another day, fays the mother; but however be careful as before, to let me know what paffes in my absence. They now inform her that the farmer and his fon had a third time vifited the field; and finding that neither friend nor relation had regarded their fummons, they were determined to come the next morning and cut it down themselves. Nay, then, replied the Lark, it is time to think of removing: for as they now depend only upon themselves for doing their own business, it will undoubtedly be performed.

The Swallow and other Birds.

A SWALLOW observing an husbandman employed in fowing hemp, called the little birds together, and informed them what the farmer was about. He told them that hemp was the material from which the nets, fo fatal to the feathered race, were composed; and advised them unanimously to join in picking it up in order to prevent the consequences. The Birds, either difbelieving his information, or neglecting his advice, gave themselves no trouble about the matter. In a little time the hemp appeared above ground: the friendly Swallow

Swallow again addreffed himself to them, told them it was not yet too late, provided they would immediately set about the work, before the seeds had taken too deep root. But they still rejecting his advice, he forsook their society, repaired for safety to towns and cities, there built his habitation and kept his residence. One day, as he was skimming along the street, he happened to see a large parcel of those very Birds, imprisoned in a cage, on the shoulders of a bird-catcher. Unhappy wretches, said he, you now feel the punishment of your former neglect: but those, who, having no foresight of their own, despise the wholesome admonition of their sriends, deserve the mischiefs which their own obstinacy or negligence brings upon their heads.

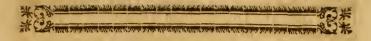
The Wolf and the Massiff.

A LEAN half-starved Wolf inadvertently strolled in the way of a strong well-fed Mastiff. The Wolf being much too weak to act upon the offensive, thought it most prudent to accost honest Towser in a friendly manner: and among other civilities, very complaifantly congratulated him on his goodly appearance. Why, yes, returned the Mastiff, I am indeed in tolerable case; and if you will follow me, you may foon be altogether in as good a plight. The Wolf pricked up his ears at the proposal, and requested to be informed what he must do to earn fuch plentiful meals. Very little, replied the Maftiff; only drive away beggars. carefs my master, and be civil to his family. To these conditions the hungry wolf had no objection, and very readily consented to follow his new acquaintance wherever he would conduct him. As they were trotting along, the Wolf obferved that the hair was worn in a circle round his friend's neck: which raifed his curiofity to enquire what was the occasion of it. Nothing, answered the Mastiff, or a mere trifle; perhaps the collar to which my chain is fometimes fastened. Chain! replied the Wolf, with much furprize; it should seem then that you are not permitted to rove about where and when you please. Not always, returned Towfer, hanging down his head; but what does that fignify? It fignifies so much, rejoined the Wolf, that I am resolved to have no share in your dinners: half a meal with liberty, is in my estimation preserable to a full one without it.

The Ant and the Fly.

AN Ant and a Fly had once a ridiculous contest about precedency, and were arguing which of the two was the more honourable: fuch disputes most frequently happen amongst the lowest and most worthless creatures. The Fly expressed great refentment, that fuch a poor, crawling infect should presume to lie basking in the same sunshine, with one so much her superior! Thou hast not surely the insolence, said she, to imagine thyself of an equal rank with me. I am none of your mechanic creatures who live by their industry; but enjoy in plenty, and without labour, every thing that is truly delicious. I place myself uncontrouled upon the heads of kings; I kiss with freedom the lips of beauties, and feast upon the choicest facrifices that are offered to the gods. To eat with the gods, replied the Ant, and to enjoy the favours of the fair and the powerful, would be great honour indeed to one who was an invited or a welcome guest; but an impertinent intruder, who is driven out with aversion and contempt wherever he appears, has not much cause methinks to boast of his privileges. And as to the honour of not labouring for your subsistence; here too your boast is only your disgrace; for hence it is, that one half of the year you are destitute even of the common necessaries of life; whilst I, at the same time, retiring to the hoarded granaries which my honest industry has filled, enjoy every satisfaction, independent of the savour either of beauties or of kings.

END OF THE EIGHTH BOOK.



BOOK IX.

PROPHETIC DISCOURSES.

INTRODUCTION.

ROPHETIC discourses are in a good measure, if not altogether, confined to the Holy Scriptures. Socrates seems to have been endowed with a small portion of the supernatural influence; and Virgil spoke strange things of an extraordinary child that was about to be born: but these, and every thing else of the same kind that is to be met with in Pagan writers, fall infinitely short of those divine esfusions which are so plentifully dispersed over the Sacred Writings, many of which, as appears from the late learned bishop Newton's invaluable Differtations on the Prophecies, have been most awfully or most pleasingly accomplished in former ages, or are accomplishing at this very day in the face of the world.

In most of the Prophetic discourses recorded in the Bible, it will be observed, there is a wonderful sublimity of language and a divine kind of enthusiasm, which, though mixed with much seeming obscurity of sentiment at places, has a very considerable effect upon the passions. What book so dark and sigurative as the book of Revelation? And yet what book more frequently perused, even by the ordinary and unlearned Christian? And though ninety nine in a hundred

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of those who read that sublime and mysterious discourse find it absolutely a sealed book, there are sew in the Sacred Canon that are more universally admired. I said, therefore, that there is a divine kind of enthusiasm in this and other Prophetic Scriptures, which has a powerful influence on the heart and affections. He that is unmoved therewith is a stranger to some of the sinest and most exquisite seelings of the human mind.

SACRED



SACRED LITERATURE.

B O O K IX.

PARTI.

Prophetic Discourses, from the Holy Scriptures.

SEVERAL of the Prophecies contained in the Bible are fo interwoven with the history of other events, that they cannot well be separated and considered independent of the context. The following, however, are related more distinctly and at large, and most of them with wonderful majesty and sublimity of language.

The bleffings of dying Jacob upon his sons.

A N D Jacob called unto his fons, and faid, Gather yourselves together, that I may tell you that which shall befal you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. Reuben, thou art my first-born, my might and the beginning of my strength, the excellency of dignity, and the excellency of power. Unstable as water, thou shalt not excel, because thou wentest up to thy father's bed; then desiledst thou it: he went up to my couch. Simeon and Levi are brethren; instruments of cruelty are in their habitations: O my soul, Come not thou into their secret; unto their affembly, mine honour, be not thou united; for in their anger Vol. III.

they flew a man, and in their felf-will they digged down a wall. Curfed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and fcatter them in Ifrael. Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my fon, thouart gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come: and unto him shall the gathering of the people be. Binding his foal under the vine, and his als's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk. Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon. Iffachar is a strong ass, couching down between two burdens: and he faw that rest was good, and the land that it was pleafant; and bowed his shoulder to bear, and became a fervant unto tribute. Dan shall judge his people, as one of the tribes of Ifrael. Dan shall be a terpent by the way, an adder in the path: that biteth the horse-heels, so that his rider shall fall backward. I have waited for thy falvation, O Lord. Gad, a troop shall overcome him: but he shall overcome at the last. Out of Asher his bread shall be fat, and he shall yield royal dainties. Naphtali is a hind let loofe: he giveth goodly words. Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. The archers have forely grieved him, and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: from thence is the shepherd, the stone of Ifrael: even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, bleffings of the deep that lieth under, bleffings of the breafts and of the womb: the bleffings of thy father have prevailed above the bleffings of thy progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. Benjamin shall ravin as a wolf; in the morning he shall devour the prey, and at night he thall divide the spoil. All these are the twelve tribes of Ibael: and this is it that their father spake unto them, and bleded them; every one according to his bleffing he bleffed them. Genesis 49. 1-28. The bleffings of Moses upon the tribes of Israel.

Book IX.

AND this is the bleffing wherewith Moses the man of God bleffed the children of Ifrael before his death. And he faid, The Lord came from Sinai, and role up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of faints; from his right hand went a fiery law for them. Yea, he loved the people; all his faints are in thy hand: and they fat down at thy feet: every one shall receive of thy words. Moses commanded us a law; even the inheritance of the congregation of Jacob. And he was king in Jeshurun, when the heads of the people, and the tribes of Ifrael were gathered together. Let Reuben live, and not die; and let not his men be few. And this is the bleffing of Judah: and he faid, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be fufficient for him: and be thou an help to him from his enemies. And of Levi he faid, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; who faid unto his father and to his mother, I have not feen him, neither did he acknowledge his brethren, nor knew his own children; for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Ifrael thy law: they shall put incense before thee, and whole burnt-facrifice upon thine altar. Blefs, Lord, his substance, and accept the work of his hands: fmite through the loins of them that rife against him, and of them that hate him, that they rife not again. And of Benjamin he faid, The beloved of the Lord shall dwell in safety by him: and the Lord shall cover him all the day long, and he shall dwell between his shoulders. And of Joseph he faid, Bleffed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the fun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills. And for the precious things of the earth, and fulness thereof, and for the good-will of him that dwelt in the bush: let the bleffing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the A. a 2 ten

ten thousands of Ephraim, and they are the thousands of Manasseh. And of Zebulun he said, Rejoice, Zebulun, in thy going out, and, Isfachar, in thy tents. They shall call the people unto the mountain, there they shall offer facrifices of righteoutness: for they thall fuck of the abundance of the feas, and of treasures hid in the fand. And of Gad he faid, Bleffed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the first part for himself, because there, in a portion of the law-giver was he feated: and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Ifrael. And of Dan he faid, Dan is a lion's whelp: he shall leap from Bashan. And of Naphtali he faid, O Naphtali, fatisfied with favour, and full with the bleffing of the Lord: possels thou the west, and the fouth. And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, fo shall thy strength be. There is none like unto the God of Jelhurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee, and shall fay, Destroy them. Israel then shall dwell in fasety alone; the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places. Deut. 33d chapter.

Bleffings and curses upon the Jews...

IF ye walk in my ftatutes, and keep my commandments, and do them; then I will give you rain in due feason, and the land shall yield her increase; and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the fowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you asraid: and I will rid evil beasts out of the land, neither shall the sword go through your land, And ye shall chase your enemies, and they

they shall fall before you by the sword. And sive of you shall chase an hundred, and an hundred of you shall put ten thouland to flight: and your enemies shall fall before you by the fword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you; and my foul shall not abhor you. And I will walk among you, and will be your God; and ye shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright. But if ye will not hearken unto me, and will not do all these commandments. And if ye shall despise my statute, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant. I also will do this unto you, I will even appoint over you terror, confumption, and the burning ague; that shall consume the eyes, and cause forrow of heart: and ye shall fow your feed in vain; for your enemies shall eat it. And I will fet my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you: and ye shall see when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you feven times more for your fins. And I will break the pride of your power: and I will make your heaven as iron, and your earth as brafs: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring feven times more plagues upon you, according to your fins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number: and your high ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet feven times for your fins. And I will bring a fword upon you, that shall avenge the quarrel of my covenant; and when you are gathered together within your cities, I will fend the pestilence among you: and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk con-A a 3

trary unto me; then I will walk contrary unto you also in fury; and I, even I will chastise you seven times for your fins. And ye shall eat the flesh of your sons, and the slesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your fanctuaries unto defolation, and I will not fmell the favour of your fweet odours. And I will bring the land into defolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a fword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her fabbaths, as long as it lieth defolate, and ye be in your enemies land: even then shall the land rest, and enjoy her fabbaths. As long as it lieth defolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left alive of you, I will fend a faintness into their hearts in the lands of their enemies; and the found of a shaken leaf shall chase them; and they shall flee, as fleeing from a fword, and they shall fall, when none pursueth. And they shall fall one upon another, as it were before a fword, when none purfueth: and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies lands: and also in the iniquities of their fathers thall they pine away with them. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me: and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcifed hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity: because, even hecause they despised my judgments; and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to defiroy them utterly, and to break my covenant with them: for I am the Lord their God. But

I will for their fakes remember the covenant of their anceftors, whom I brought forth out of the land of Egypt in the fight of the heathen; that I might be their God: I am the Lord. These are the statutes, and judgments, and laws, which the Lord made between him and the children of Israel, in mount Sinai, by the hand of Moses. Leviticus 26th chap.

Prosperity to obedience, adversity to disobedience.

AND it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day; that the Lord thy God will fet thee on high above all nations of the earth: and all these bleffings shall come on thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Bleffed shalt thou be in the city. and bleffed shalt thou be in the field. Bleffed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy theep. Bleffed shall be thy basket and thy store. Bleffed shalf thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rife up against thee to be smitten before thy face: they shall come out against thee one way, and slee before thee feven ways. The Lord shall command the bleffing upon thee in thy store houses, and in all that thou settest thine hand unto: and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord: and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his feafon, and to blefs all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath: if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and

to do them: and thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to ferve them. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and overtake thee: curfed shalt thou be in the city, and curfed shalt thou be in the field. Curfed shall be thy basket and thy store. Curfed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Curfed shalt thou be when thou comest in, and curfed shalt thou be when thou goest out. The Lord shall fend upon thee curfing, vexation, and rebuke, in all that thou fettest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings whereby thou hast forfaken me. The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to possess it. The Lotd shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the fword, and with blafting, and with mildew; and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee until thou be destroyed. The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. And thy carcafe shall be meat unto all fowls of the air, and unto the beafts of the earth, and no man shall fray them away. The Lord will fmite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord shall smite thee with madness, and blindness, and assonishment of heart: and thou shalt grope at noon day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore; and no man shall fave thee. Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and Thalt not gather the grapes thereof. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before

before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to refcue them. Thy fons and thy daughters shall be given unto another people, and thine eyes shall look and fail with longing for them all the day long; and there shall be no might in thine hand. The fruit of thy laid, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: so that thou shalt be mad for the fight of thine eyes which thou shalt fee. The Lord shall smite thee in the knees and in the legs with a fore botch that cannot be healed, from the fole of thy foot unto the top of thy head. The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an assonishment, a proverb. and a by-word among all nations whither the Lord shall lead thee. Thou shalt carry much seed out into the field, and fhalt gather but little in: for the locusts shall consume it. Thou shalt plant vineyards and dress them, but shalt neither drink of the wine, nor gather the grapes: for the worms shall eat them. Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil: for thine olive shall cast his fruit. Thou shalt beget sons and daughters', but thou shalt not enjoy them: for they shall go into captivity. All thy trees and fruit of thy land shall the locusts consume. The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail. Moreover all these curses shall come upon thee, and shall purfue thee, and overtake thee, till thou be destroyed: because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee. And they shall be upon thee for a fign and for a wonder, and upon thy feed for ever. Because thou fervedst not the Lord thy God with joyfulness and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the Lord shall fend against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The Lord shall bring a nation against thee from far, from the end of the earth, as fwift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of sierce countenance,

tenance, which shall not regard the person of the old, nor fhew favour to the young: and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy fons and of thy daughters which the Lord thy God hath given thee, in the fiege and in the straitness wherewith thine enemies shall distress thee: so that the man that is tender among you and very delicate, his eye thall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: fo that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the fiege and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to fet the fole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her fon, and toward her daughter. And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for fhe shall eat them for want of all things fecretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy feed, even great plagues, and of long continuance, and fore ficknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness and every plague which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought: and ye shall be plucked

from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other Gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and forrow of mind: and thy life shall hang in doubt before thee: and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even: and at even thou shalt say, Would God it were morning; for the fear of thine heart wherewith thou shalt fear, and for the fight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, thou shalt see it no more again: and there ye shall be fold unto your enemies for bond-men and bondwomen, and no man shall buy you.

Deut. 28th chapter.

Prophetic discourses of Balaam.

A N D the children of Ifrael fet forward, and pitched in the plains of Moab, on this fide Jordan by Jericho. And Balak the fon of Zippor faw all that Ifrael had done to the Amorites. And Moab was fore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the fon of Zippor was king of the Moabites at that time. He fent messengers therefore unto Balaam the son of Beor, to Pethor, which is by the river of the land of the children of his people, to call him, faying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail that we may smite them, and that I may drive them out of the land: for I wot that he whom thou bleffest is bleffed, and he whom thou curfest is curfed. And the elders of Moab, and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he faid unto them,

Lodge here this night, and I will bring you word again as the Lord shall speak unto me: and the princes of Moab abode with Balaam. And God came unto Balaam, and faid, What men are these with thee? And Balaum faid unto God, Balak the fon of Zippor, king of Moab, hath fent unto me, faving, Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curle me them; peradventure I shall be able to overcome them, and drive them out. And God faid unto Balaam, Thou shalt not go with them, thou shalt not curse the people: for they are bleffed. And Balaam rofe up in the morning, and faid unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and faid, Balaam refuseth to come with And Balak fent yet again princes more, and more honourable than they. And they came to Balaam, and faid to him, Thus faith Balak the fon of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatfoever thou fayest unto me. Come therefore, I pray thee, curse me this people. And Balaam answered and said unto the fervants of Balak, If Balak would give me his house full of filver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will fay unto me more. And God came unto Balaam at night, and faid unto him, If the men come to call thee, rife up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and faddled his afs, and went with the princes of Moab. And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field. And Balaam smote the ass to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this fide, and a wall on that fide. And when the als faw the angel of the Lord, she thrust herself unto the wall, and cruthed Balaam's foot against the wall. And he finote her again. And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the as saw the angel of the Lord, she fell down under Balaani. And Balaam's anger was kindled, and he finote the afs with And the Lord opened the mouth of the ass, and the faid unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the afs, Because thou hast mocked me: I would there were a fword in mine hand; for now would I kill thee. And the ass faid unto Balaam, Am not I thine ass, upon which thou hast ridden, ever fince I was thine, unto this day? was I ever wont to do fo unto thee? And he faid, Nay. Then the Lord opened the eyes of Balaam, and he faw the angel of the Lord standing in the way, and his fword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the Lord faid unto him, Wherefore hast thou smitten thine als these three times? behold, I went out to withstand thee, because thy way is perverse before me: and the ass saw me, and turned from me these times: unless she had turned from me, furely now also I had slain thee, and saved her alive. And Balaam faid unto the angel of the Lord, I have finned; for I knew not that thou stoodest in the way against me: now therefore if it displease thee, I will get me back again. And the angel of the Lord faid unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou. shalt speak. So Balaam went with the princes of Balak. And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast. And Balak faid unto Balaam, Did I not earneftly fend unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? And Balaam faid unto Balak, Lo, I am come unto thee: have I now any power at all to fay any thing? the word that God putteth in my mouth, that shall I speak. And Balaam went with Balak, and they came unto Kirjath-huzoth. And Balak offered oxen and sheep, and fent to Balaam, and to the princes that were with him. And it came to pals on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might fee the utmost part of the people.

And Balaam faid unto Balak, build me here feven altars, and prepare me here feven oxen, and feven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam faid unto Balak, Stand by the burnt offering, and I will go:

peradventure

peradventure the Lord will come to meet me; and whatfoever he sheweth me, I will tell thee. And he went to an high place. And God met Balaam: and he faid unto him. I have prepared feven altars, and I have offered upon every altar a bullock and a ram. And the Lord put a word in Balaam's mouth, and faid, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt facrifice, he, and all the princes of Moab. And he took up his parable, and faid, Balak the king of Moab hath brought me from Aram out of the mountains of the east, faying, Come, curse me Jacob, and come, defy Ifrael. How shall I curse whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I fee him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Ifrael? Let me die the death of the righteous, and let my last end be like his! And Balak faid unto Balaam, What hast thou done unto me: I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and faid, Must I not take heed to speak that which the Lord hath put in my mouth? And Balak faid unto him, Come. I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. And he brought him into the field of Zophim, to the top of Pifgah, and built feven altars, and offered a bullock and a ram on every altar. And he faid unto Balak, Stand here by the burnt offering, while I meet the Lord yonder. And the Lord met Balaam, and put a word in his mouth, and faid, Go again unto Balak, and fay thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak faid unto him, What hath the Lord spoken? and he took up his parable, and faid, Rise up, Balak, and hear; hearken unto me, thou fon of Zippor: God is not a man, that he should lie; neither the son of man, that he should repent: hath he faid, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength o_t of an unicorn. Surely there is no inchantment against Jacob, neither is there any divination against Israel: according to this time it shall be faid of Jacob and of Israel, What hath God wrought! Behold, the people shall rife up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the flain. And Balak faid unto Balaam, Neither curfe them at all, nor blefs them at all. But Balaam answered and faid unto Balak, Told not I thee, faying, All that the Lord speaketh, that I must do? And Balak said unto Balaam, Come. I pray thee, I will bring thee unto another place; peradventure it will please God, that thou mayest curse me them from thence. And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. And Balaam faid unto Balak, Build me here seven altars, and prepare me here feven bullocks, and feven rams. And Balak did as Balaam had faid, and offered a bullock and a ram on every altar.

And when Balaam faw that it pleased the Lord to bless Ifrael, he went not, as at other times, to feek for enchantments, but he fet his face toward the wilderness. And Balaam lifted up his eyes, and he faw Ifrael abiding in his tents according to their tribes, and the spirit of God came upon him. And he took up his parable, and faid, Balaam the fon of Beor hath faid, and the man whose eyes are open hath said: he hath said, which heard the words of God, which faw the vision of the Almighty, falling into a trance, and having his eyes open. How goodly are thy tents, O Jacob. and thy tabernacles, O Ifrael! As the vallies are they ipread forth, as gardens by the river's fide, as the trees of lign aloes which the Lord hath planted, and as cedar-trees belide the waters. He shall pour the water out of his buckets, and his feed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt, he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curfeth thee. And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak faid unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether bleffed them these times. -Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the Lord hath kept thee back from

from honour. And Balaam faid unto Balak, Spake I not unto thy meifengers which thou fentest unto me, faying, If Balak would give me his house full of filver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord faith, that will I speak? And now, behold, I go unto my people; come therefore, and I will advertise thee what this people shall do to thy people in the latter days. And he took up his parable, and faid, Balaam the fon of Beor hath faid, and the man whose eyes are open, hath said: he hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rife out of Israel, and fliall finite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also thall be a possession for his enemies, and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and faid, Amalek was the first of the nations, but his latter end shall be that he perish for ever. And he looked on the Kenites; and took up his parable, and faid, Strong is thy dwelling-place, and thou puttest thy nest in a rock. Neverthelels, the Kenites shall be wasted until Ashur shall carry thee away captive. And he took up his parable, and faid, Alas, who shall live when God doeth this! and ships shall come from the coast of Chittim, and shall afflict Ashur, and shall afflict Eber, and he also shall perish for ever. And Balaam role up, and went and returned to his place; and Balak Numbers 22, 23 and 24th chapters. also went his way.

Destruction of Babylon.

THE burden of Babylon, which Isaiah the fon of Amoz did see. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my functified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle. They

come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Howlye: for the day of the Lord is at hand: it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt. And they shall be afraid: pangs and forrows shall take hold of them: they shall be in pain as a woman that travaileth; they shall be amazed one at another: their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land defolate, and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the fun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and will cause the arrogancy of the proud to ceale, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold: even a man, than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hofts, and in the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every man into his own land. Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword. Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. Behold, I will ftir up the Medes against them, which shall not regard filver; and as for gold they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there: but wild beafts of the defert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and fatyrs shall dance there. the wild beafts of the islands shall cry in their desolate houses, and dragons in their pleafant palaces: and her time is near to come, and her days shall not be prolonged. Isaiah 13th chapter.

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THE word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet. Declare ye among the nations, and publish, and set upa standard; publish, and conceal not: fay, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast. In those days and in that time, faith the Lord, the children of Israel shall come, they and the children of Judah together, going, and weeping: they shall go, and seek the Lord their Ged. They shall ask their way to Zion with their faces thitherward, faying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. My people hath been loft sheep: their shepherds have caused them to go aftray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their refting-place. All that found them have devoured them: and their adverfaries faid, We offend not: because they have finned against the Lord, the habitation of justice: even the Lord, the hope of their fathers. Remove out of the midst of Babylon, and go forth out of the land of the Childeans, and be as'the he-goats before the flocks. For lo, I will raife, and caufe to come up against Babylon an affembly of great nations from the north country: and they fliall fet themselves in array against her; from thence the shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain. And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the Lord. Because ye were glad, because ye rejoiced, O ye deftroyers of mine heritage, because ye are grown fat, as the heifer at grafs, and bellow as bulls; your mother shall be fore confounded: the that bare you shall be ashamed: behold, the hindermost of the nations shall be a wilderness, a dry land and a defert. Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylou shall be aftonished, and his at all her plagues. Put yourfelves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for the hath finned against the Lord. Shout against her round about: the hath given her hand: her foundations are fallen, her walls are thrown down, for it is the vengeance of the Lord: take vengeance upon her; as she hath done, do auto her. Cut off the fower from Babylon, and him

that handleth the fickle in the time of harvest: for fear of the oppressing sword, they shall turn every one to his own people, and they shall flee every one to his own land. Ifrael is a scattered sheep; the lions have driven him away; first, the king of Assyria hath devoured him; and last, this Nebuchadnezzar king of Babylon hath broken his bones. Therefore thus faith the Lord of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Affyria. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his foul shall be satisfied upon mount Ephraim and Gilead. In those days and at that time, faith the Lord, the iniquity of Israel shall be fought for, and there shall be none; and the fins of Judah, and they shall not be found: for I will pardon them whom I referve. Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: waste and utterly destroy after them, faith the Lord, and do according to all that I have commanded thee. A found of battle is in the land, and of great destruction. How is the hammer of the whole earth cut afunder and broken! how is Babylon become a defolation among the nations! I have laid a fnare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord. The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans. Come against her from the utmost border, open her store-houses: cast her up as heaps, and destroy her utterly: let nothing of her be left. Slay all her bullocks; let them go down to the flaughter: woe unto them! for their day is come, the time of their visitation. The voice of them that flee and escape out of the land of Babylon to declare in Zion the vengeance of the Lord our God, the vengeance of his temple. Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompence her according to her work; according to all that she hath done, do unto her; for she hath been proud against the Lord, against the Holy One of Israel. Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, faith the Lord. Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee. And the most proud shall stumble, and fall, and none shall raife him up: and I will kindle a fire in his cities, and it shall B b 2

devour all round about him. Thus faith the Lord of hofts; The children of Ifrael and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go. Their Redeemer is strong; the Lord of hofts is his name; he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon. A fword is upon the Chaldeans, faith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wife men. A fword is upon the liars: and they shall dote: a sword is upon her mighty men; and they shall be dismayed. A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a fword is upon her treasures: and they shall be robbed. A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols. Therefore the wild beafts of the defert with the wild beafts of the islands shall dwell there. and the owls shall dwell therein; and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah and the neighbour cities thereof, faith the Lord: fo shall no man abide there, neither shall any son of man dwell therein. Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance, they are cruel, and will not shew mercy; their voice shall roar like the fea, and they shall ride upon horses, every one put in array like a man to the battle, against thee, O daughter of Babylon. The king of Babylon hatl! heard the report of. them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail. Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the ftrong: but I will make them fuddenly run away from her: and who is a chosen man, that I may appoint over her; for who is like me: and who will appoint me the time? and who is that shepherd that will stand before me? Therefore hear ye the counsel of the Lord that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans: surely the least of the flock shall draw them out: furely he shall make their habitation desolate with them. At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations. Thus

Thus faith the Lord, Behold, I will raife up against Babylon, and against them that dwell in the midst of them that rife up against me, a destroying wind; and will fend-unto Babylon fanners, that shall fan her, and shall empty her land; for in the day of trouble they shall be against her round about. Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine; and spare ye not her young men; destroy ye utterly all her host. Thus the flain shall fall in the land of the Chaldeans, and they that are thrust through in her streets. For Israel hath not been forfaken, nor ludah of his God, of the Lord of hosts; though their land was filled with fin against the holy one of Israel. Flee out of the midst of Babylon, and deliver every man his foul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine: therefore the nations are mad. Babylon is fuddenly fallen and destroyed: howl for her: take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forfake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the ikies. The Lord hath brought forth our righteousness: come and let us declare in Zion the work of the Lord our God. Make bright the arrows; gather the shields: the Lord hath raifed up the spirit of the kings of the Medes; for his device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of his temple. Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the Lord hath both devised and done that which he spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. The Lord of hests hath fworn by himfelf, faying, Surely I will fill thee with men, as with caterpillars: and they shall lift up a shout against thee. He hath made the earth by his power, he hath eftablished the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth his voice, there is a multitude of waters in the heavens; and he caufeth the vapours to afcend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish by his knowledge: every founder is confounded by the graven image: for his molten Bba image

image is falshood, and there is no breath in them. They are vanity, the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance. The Lord of hosts is his name. Thou art my battle-ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion, in your fight, faith the Lord. Behold, I am against thee, O destroying mountain, saith the Lord, which destroyeft all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a frone for foundations: but thou shalt be desolate for ever, faith the Lord. Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her, cause the horses to come up as the rough caterpillars. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and forrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a defolation without an inhabitant. The mighty men of Babylon have forborn to fight, they have remained in their holds: their might hath failed, they became as women: they have burned her dwelling-places; her bars are broken. One post shall run to meet another, and one melsenger to meet another, to shew the king of Babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burned with fire, and the men of the war are affrighted. For thus faith the Lord of hofts, the God of Israel; the daughter of Babylon is like a threshing-floor, it is time to thresh her: yet a little while, and the time of her harvest shall come. Nebuchadrezzar the king of Babylon hath devoured me, he hath. crushed

crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out. The violence done to me and to my flesh, be upon Babylon, shall the inhabitant of Zion fay; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. Therefore thus saith the Lord, Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her fea, and make her springs dry. And Babylon shall become heaps, a dwelling place for dragons, an assonishment, and an hissing, without an inhabitant. They shall roar together like lions: they shall yell as lions' whelps. their heat will I make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not awake, faith the Lord. I will bring them down like lambs to the flaughter, like rams with he-goats. How is Shelhach taken! and how is the praise of the whole earth furprized! how is Babylon become an aftonishment among the nations! The fea is come up upon Babylon: she is covered with the multitude of the waves thereof. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any fon of man pass thereby. And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall. My people, go te out of the midst of her, and deliver ye every man his foul from the fierce anger of the Lord. And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler. Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her flain shall fall in the midst of her. Then the heaven and the earth, and all that is therein, shall fing for Babylon: for the spoiler shall come unto her from the north, faith the Lord. As Babylon hath caused the flain of Ifrael to fall, fo at Babylon shall fall the slain of all the earth. Ye that have escaped the fword, go away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind. We are confounded, because we have heard reproach; shame hath covered our faces: for strangers are come into the fanctuaries of the Lord's house. Wherefore, behold, the days come, faith the Lord, that I will do judgment upon her graven images, and through all her land the wounded shall groan. Though Babylon should mount up to heaven.

heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord. A found of a cry cometh from Babylon, and great destruction from the land of the Chaldeans. Because the Lord hath spoiled Babylon, and destroyed out of her the great voice, when her waves do roar like great waters, a noise of their voice is uttered. Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the Lord God of recompences shall furely requite. And I will make drunk her princes, and her wife men, her captains and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, faith the King, whose name is The Lord of hosts. Thus faith the Lord of hosts; The broad walls of Babylon fliall be utterly broken, and her high gates shall be burned with fire: and the people shall labour in vain, and the folk in the fire, and they shall be weary.

Jeremiah 50th chapter and 51. 1-58.

Overthrow of Tyre and Zidon.

THE burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in. From the land of Chittim it is revealed to them. Be still, ye inhabitants of the isle, thou whom the merchants of Zidon, that pass over the sea, have replenished. And by great waters the feed of Sihor, the harvest of the river, is her revenue: and the is a mart of nations. Be thou ashamed, O Zidon: for the fea hath spoken, even the strength of the fea, faying, I travail not, nor bring forth children, neither do I nourith up young men, nor bring up virgins. As at the report concerning Egypt, fo shall they be forely pained at the report of Tyre. Pals ye over to Tarshish; howl, ye inhabitants of the ifle. Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to fojourn. Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? The Lord of hofts bath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth. Pass through thy land as a river, O daughter of Tarshish: there is no more strength. He stretched out his hand over the sea, he thook the kingdoms: the Lord hath given a commandment against the merchant city, to destroy the strong holds there-

of. And he faid, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest. Behold, the land of the Chaldeans; this people was not till the Affyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raifed up the palaces thereof, and he brought it to ruin. Howl, ye ships of Tarshish: for your strength is laid waste. And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of leventy years shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot, that hast been forgotten; make sweet melody, sing many fongs, that thou mayest be remembered. And it shall come to pass, after the end of seventy years, that the Lord will visit Tyre, and the shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. And her merchandize and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandize shall be for them that dwell before the Lord, to eat fufficiently, and for durable clothing.

Isaiah 23d chapter.

SON of man, because that Tyrus hath said against Jerusa-Iem, Aha, she is broken that was the gates of the people: the is turned unto me: I shall be replenished, now she is laid waste: therefore thus faith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations. And her daughters which are in the field shall be flain by the fword: and they shall know that I am the Lord. For thus faith the Lord God, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings from the north, with horses and with chariots, and with horsemen, and companies, and much people. He shall slay with the fword thy daughters in the field: and he shall make a fort against thee: and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against

thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his borses their dust shall cover thee: thy walls shall shake at the neise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horfes shall he tread down all thy freets: he shall flay thy people by the sword, and thy strong garrifons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones, and thy timber, and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock, thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God. Thus faith the Lord God to Tyrus, Shall not the isles shake at the found of thy fall, when the wounded cry, when the flaughter is made in the midft of thee? Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments; they shall clothe themselves with trembling, they shall sit upon the ground, and shall tremble at every moment, and be aftonished at thee. And they shall take up a lamentation for thee, and fay to thee, How art thou destroyed, that wast inhabited of feafaring men, the renowed city, which was firong in the fea, the and her inhabitants, which cause their terror to be on all that haunt it! Now shall the isles tremble in the day of thy fall; yea, the isles that are in the fea shall be troubled at thy departure. For thus faith the Lord God: When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; when I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places defolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; I will make thee a terror, and thou shall be no more: though thou be fought for, yet shalt thou never be found again, faith the Lord God.

Now, thou fon of man, take up a lamentation for Tyrus; and fay unto Tyrus, O thou that art fituate at the entry of the lea, which art a merchant of the people for many ifles, Thus faith the Lord God; O Tyrus, thou haft faid, I am of perfect beauty. Thy borders are in the midft of

of the feas, thy builders have perfected thy beauty. They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. Of the oaks of Bashan have they made thine oars: the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim. Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy fail: blue and purple fron the isles of Elishah was that which covered thee. The inhabitants of Zidon and Arvad were thy marines: thy wife men, O Tyrus, that were in thee, were thy pilots. The ancients of Gebal and the wife men thereof were in thee thy calkers: all the ships of the sea with their marines were in thee to occupy thy merchandile. They of Persia, and of Lud, and of Phut, were in thine army, thy men of war, they hanged the shield and helmet in thee, they set forth thy comeliness. The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers; they hanged their shields upon thy walls round about: they have made thy beauty perfect. Tarshish was thy merchant by reason of the multitude of all kind of riches: with filver, iron, tin, and lead they traded in thy fairs. Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and velfels of brass in thy market. They of the house of Togarmar traded in thy fairs with horses, and horsemen, and mules. The men of Dedan were thy merchants: many isles were the merchandise of thine hand: they brought thee for a prefent horns of ivory and ebony. Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus were in thy market. Dedan was thy merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats; in these were they thy merchants. The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all fpices, and with all precious stones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur,

and Chilmad were thy merchants. These were thy merchants in all forts of things, in blue clothes, and broidered work, and in chefts of rich apparel bound with cords, and made of cedar among thy merchandise. The ships of Tarshish did sing of thee in thy market; and thou wast replenished and made very glorious in the midst of the seas. Thy rowers have brought thee into great waters: the east wind hath broken thee in the mldst of the feas. Thy riches, and thy fairs, thy merchandife, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandife, and all thy men of war that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. The suburbs shall shake at the found of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the fea shall come down from their ships, they shall stand upon the land: and shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: and they shall make themselves utterly bald for thee, and gird them with fackcloth, and they shall weep for thee with bitterness of heart, and bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, faying, What city is like Tyrus, like the destroyed in the midst of the sea? When thy wares went forth out of the the feas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandife. In the time when thou thalt be broken by the seas in the depth of the waters, thy merchandise and all thy company in the midst of thee thall fall. All the inhabitants of the isles shall be assonished at thee, and their kings shall be fore afraid, they shall be troubled in their countenance. The merchants among the people shall hiss at thee: thou shalt be a terror, and never shalt be any more.

Son of man, fay unto the prince of Tyrus, Thus faith the Lord God; Because thine heart is lifted up, and thou haft faid, I am a god, I fit in the feat of God in the midst of the feas; yet thou art a man, and not God, though thou fet thine heart as the heart of God: behold, thou art wifer than Daniel; there is no fecret that they can hide from thee: with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and filver into thy treasures: by thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is listed up because of thy riches: therefore

thus

thus faith the Lord God; Because thou hast set thine heart as the heart of God: behold therefore, I will bring strangers upon thee, the terrible of the nations: and they shall draw their fwords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the death of them that are slain in the midst of the seas. Wilt thou yet say before him that flayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that flayeth thee. Thou shalt die the death of the uncircumcifed, by the hand of strangers: for I have spoken it, faith the Lord God. Son of man, take up a lamentation upon the king of Tyrus, and fay unto him, Thus faith the Lord God; thou fealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God: every precious stone was thy covering, the fardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth: and I have fet thee fo: thou wast upon the holy mountain of God: thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings that they may behold thee. Thou hast defiled thy fanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick: therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the fight of all them that behold thee. All they that know thee among the people shall be assonished at thee; thou shalt be a terror, and never shalt thou be any more. Son of man, set thy face against Zidon, and prophely against it, and say, Thus faith the Lord God: behold, I am against thee, O Zidon; and I will be glorified in the midst of thee, and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be fanctified in her. For I will fend into her pestilence, and blood into her streets; and the wounded

wounded shall be judged in the midst of her by the sword upon her on every fide; and they shall know that I am the Lord. And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them that despised them; and they shall know that I am the Lord God. Thus faith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanstified in them in the fight of the heathen, then shall they dwell in their land that I have given to my fervant Jacob. And they shall dwell fafely therein, and shall build houses, and plant vineyards: yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord Ezekiel 26, 27, and 28th chapter. their God.

Destruction of Moab.

THE burden of Moab. Because in the night Ar of Moab is laid waste and brought to filence; because in the night Kir of Moab is laid waste, and brought to filence: he is gone to Bajith and to Dibon, the high places, to weep; Moab shall howl over Nebo, and over Medeba; on all their heads shall be baldness, and every beard cut off. In their ftreets they shall gird themselves with fackcloth: on the tops of their houses and in their streets every one shall howl, weeping abundantly. And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed foldiers of Moab shall cry out; his life thall be grievous unto him. My heart shall cry out for Moab: his fugitives shall flee unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall arise up a cry of destruction. For the waters of Nimrim shall be delolate: for the hay is withered away, the grafs faileth, there is no green thing. Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows. For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beer-elim. For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

Send

Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion. For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon. Take counfel, execute judgement; make thy shadow as the night in the midst of the noon-day; hide the outcasts, bewray not him that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging and feeking judgment, and hasting righteousness. We have heard of the pride of Moab; he is very proud; even of his haughtiness, and his pride, and his wrath: but his lies shall not be fo. Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn, furely they are stricken. For the fields of Heshbon languish, and the vine of Sibmah: the Lords of the Heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the fea. Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits, and for thy harvest is fallen. And gladness is taken away, and joy out of a plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease. Wherefore my bowels fhall found like an harp for Moab, and mine inward parts for Kir-haresh. And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his fanctuary to pray; but he shall not prevail. This is the word that the Lord hath spoken concerning Moab since that time. But now the Lord hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab fhall be contemued, with all that great multitude: and the remnant shall be very fmall and feeble.

Isaiah 15 and 16th chapters.

WOE unto Nebo! for it is spoiled: Kiriathaim is confounded and taken'; Misgab is consounded and dismayed.

There

There shall be no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from being a nation. Also thou shalt be cut down, O Madmen; the fword shall pursue thee. A voice of crying shall be from Horonaim, spoiling and great destruction. Moab is destroyed; her little ones have caused a cry to be heard. For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction. Flee, save your lives, and be like the heath in the wilderness. For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity with his priests and his princes together. And the spoiler shall come upon every city, and no city shall escape; the valley also shall perish, and the plain shall be destroyed, as the Lord hath spoken. Give wings unto Moab, that it may flee and get away; for the cities thereof shall be desolate. without any to dwell therein. Curfed be he that doeth the work of the Lord deceitfully, and curfed be he that keepeth back his fword from blood. Moab hath been at eafe from his youth, and he hath fettled on his lees, and hath not been emptied from vellel to vellel, neither hath he gone into captivity: therefore his tafte remained in him, and his fcent is not changed. Therefore, behold, the days come, faith the Lord, that I will fend unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles. And Moab shall be ashamed of Chemosh, as the house of Israel was assamed of Beth-el their confidence. How fay ye, We are mighty, and strong men for the war? Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the flaughter, faith the, King, whose name is The Lord of hosts. The calamity of Moab is near to come, and his affliction hasteth fast. All ye that are about him bemoan him; and all ye that know his name, fay, How is the firong staff broken, and the beautiful rod! Thou daughter that dost inhabit Dibon, come down from thy glory, and fit in. thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds. O inhabitant of Aroer, stand by the way and espy: ask him that sleeth, and her that escapeth, and say, What is done? Moab is confounded; for it is broken down: howl, and cry; tell ye it in Arnon, that Moab is spoiled, and judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath, and upon Dibon, and upon Nebo, and upon Beth-

Beth-diblathaim, and upon Kiriathaim, and upon Bethgamul, and upon Beth meon, and upon Kerioth, and upon Bozrah: and upon all the cities of the land of Moab, far or near. The horn of Moab is cut off, and his arm is broken, faith the Lord. Make ye him drunken; for he magnified himself against the Lord. Moab also shall wallow in his vomit, and he also shall be in derision. For was not Israel a derifion unto thee; was he found among thieves? for fince thou spakest of him, thou skippedst for joy. O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth. We have heard the pride of Moab, he is exceeding proud; his loftiness, and his arrogancy, and his. pride, and the haughtiness of his heart. I know his wrath, faith the Lord: but it shall not be so; his lies shall not so effect it. Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kir-heres. O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the fea, they reach even to the sea of Jazer: the spoiler is fallen upon thy fummer fruits and upon thy vintage. And joy and gladnefs is taken from the plentiful field, and from the land of Moab: and I have caused wine to fail from the wine presses: none shall tread with shouting; their shouting shall be no shouting. From the cry of Heshbon, even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar, even unto Horonaim, as an heifer of three years old, for the waters also of Ninrim shall be desolate. Moreover, I will cause to cease in Moab, faith the Lord, him that offereth in the high places, and him that burneth incense to his gods. Therefore mine heart shall found for Moab like pipes, and mine heart shall found like pipes for the men of Ker-heres: because the riches that he hath gotten are perished. For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins fack-cloth. There shall be lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleafure, faith the Lord. They shall howl, faying, How is it broken down? how hath Moab turned the back with shame? so shall Moab be a derission and a dismaying to all them about him. For thus faith the Lord; Behold, he shall fly as an eagle, and shall spread his wings over Moah. Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs. And Moab shall be Vol. III. destroyed

destroyed from being a people, because he hath magnished himself against the Lord. Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the Lord. He that sleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the Lord. They that sled stood under the shadow of Heshbon, because of the force; but a fire shall come forth out of Heshbon, and a slame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones. Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives. Yet will I bring again the captivity of Moab in the latter days, saith the Lord. Thus far is the judgment of Moab.

Jeremiah 48th chapter.

Prophecies concerning Egypt and Ethiopia.

THE burden of Egypt. Behold, the Lord rideth upon a fwift cloud, and shall come into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. And the spirit of Egypt shall fail in the midst thereof, and I will destroy the counsel thereof: and they shall feek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, faith the Lord, the Lord of hosts. And the waters shall fail from the fea, and the rivers shall be wasted and dried up. And they shall turn the rivers far away, and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither. The paper-reeds by the brooks, by the mouth of the brooks, and every thing fown by the brooks shall wither, be driven away, and be no more. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. Moreover, they that work in fine flax, and they that weave net-works shall be confounded. And they shall be broken in the purposes thereof, all that make sluices and ponds for fish. Surely the princes of Zoan are fools, the counsel of the

wife counfellors of Pharaoh is become brutish: how fay ye unto Pharaoh, I am the son of the wife, the son of ancient kings? Where are they? where are thy wife men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt. The princes of Zoan are become fools, the princes of Noph are deceived, they have also seduced Egypt, even they that are the stay of the tribes thereof. The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit. Neither shall there be any work for Egypt, which the head or tail, branch or rush may do. In that day shall Egypt be like unto women: and it shall be afraid and fear, because of the shaking of the hand of the Lord of hosts, which he shaketh over it. And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof, shall be afraid in himself; because of the counsel of the Lord of hosts, which he hath determined against it. In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hofts: one shall be called, The city of destruction. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign, and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall fend them a saviour and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do facrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt, he shall smite and heal it, and they hall return even to the Lord, and he shall be entreated of them, and shall heal them. In that day shall there be a highway out of Egypt, to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Affyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel bethe third with Egypt, and with Affyria, even a bleffing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Affyria the work of my hands, and Israel mine inheritance. Isaiah 19th chapter.

THE word of the Lord which came to Jeremiah the prophet against the Gentiles; against Egypt, against the C c 2 army

army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemith, which Nebuchadrezzar king of Babylon fmote in the fourth year of Jehoiakim the fon of Johah king of Judah. Order ye the buckler and thield, and draw near to battle. Harnels the horses, and get up, ye horsemen, and stand sorth with your helmets, surbish the spears, and put on the brigandines. Wherefore have I feen them difmayed, and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, faith the Lord. Let not the fwift flee away, nor the mighty man escape; they shall ftumble and fall toward the north by the river Euphrates. Who is this that cometh up as a flood, whose waters are moved as the rivers? Egypt rifeth up like a flood, and his waters are moved like the rivers, and he faith, I will go up, and will cover the earth, I will destroy the city, and the inhabitants thereof. Come up, ye horses, and rage, ye chariots, and let the mighty men come forth, the Ethiopians and the Lybians, that handle the shield, and the Lydians, that handle and bend the bow. For this is the day of the Lord God of hofts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be fatiate, and made drunk with their blood: for the Lord God of hosts hath a facrifice in the north country by the river Euphrates. Go up into Gilead, and take balm, O virgin the daughter of Egypt: in vain shalt thou use many medicines: for thou shalt not be cured. The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together. The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt. Declare ye in Egypt and publishin Migdol, and publish in Noph, and in Tahpanhes: fay ye, Stand fast, and prepare thee; for the sword " shall devour round about thee. Why are thy valiant men fwept away; they stood not, because the Lord did drive them. He made many to fall, yea, one fell upon another, and they faid, Arife, and let us go again to our own people, and to the land of our nativity, from the oppressing sword. They did cry there, Pharaoh king of Egypt is but a noise, he hath palled the time appointed. As I live, faith the King, whose name is the Lord of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come. Oh thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be wafte and defolate without an inhabitant. Egypt is like a very

a very fair heifer, but destruction cometh: it cometh out of the north. Also her hired men are in the midst of her, like fatted bullocks, for they also are turned back, and are fled away together; they did not stand, because the day of their calamity was come upon them, and the time of their visitation. The voice thereof shall go like a serpent, for they shall march with an army, and come against her with axes, as hewers of wood. They shall cut down her forest, saith the Lord, though it cannot be fearched, because they are more than the grashoppers, and are innumerable. daughter of Egypt shall be confounded, she shall be delivered into the hand of the people of the north. The Lord of hosts, the God of Israel faith, Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings, even Pharaoh, and all them that trust in him. And I will deliver them into the hand of those that feek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the land of his fervants: and afterwards it shall be inhabited, as in the days of old, faith the Lord. But fear not thou, O my fervant Jacob, and be not difinayed, O Ifrael; for behold, I will fave thee from afar off, and thy feed from the land of their captivity, and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Fear thou not, O Jacob my fervant, faith the Lord, for I am with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure, yet will I not leave thee wholly unpunished. Feremiah 46th chap.

SON of man, fet thy face against Pharaoh king of Egypt, and prophely against him, and against all Egypt. Speak and fay, Thus faith the Lord God, Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick upon thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall slick unto thy scales. And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields, thou shalt not be brought together, nor gathered: I have given thee for meat to the beafts of the field, and to the fowls of the heaven. And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. When Cc3

they took hold of thee by thy hand, thou didst break and rend all their shoulder: and when they eaned upon thee, thou brakest, and madest all their loins to be at a stand. Therefore thus faith the Lord God, Behold, I will bring a Iword upon thee, and cut off man and beast out of thee. And the land of Egypt shall be desolate and waste, and they shall know that I am the Lord; because he hath said, The river is mine, and I have made it. Behold therefore, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste, and desolate, from the tower of Syene even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt defolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste, shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries. Yet thus faith the Lord God, At the end of forty years will I gather the Egyptians from the people whither they were scattered. And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation, and they shall be there a base kingdom. It shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God. Son of man, Nebuchadrezzar king of Babylon caufed his army to ferve a great fervice against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army for Tyrus, for the service that he had served against it. Therefore, thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon, and he shall take her multitude, and take her spoil, and take her prey, and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he ferved against it, because they wrought for me, faith the Lord God. In that day will I cause the horn of the house of Israel, to bud forth, and I will give thee the opening of the mouth in the midst of them, and they shall know that I am the Lord. Ezekiel 29th chapter.

SON of man, prophely and fay, Thus faith the Lord God; Howl ye, woe worth the day. For the day is near, even the day of the Lord is near, a cloudy day, it shall be the time of the heathen. And the fword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. Ethiopia, and Lybia, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the fword. Thus faith the Lord, They also that uphold Egypt shall fall, and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, faith the Lord God. And they shall be desolate in the midst of the countries that are defolate, and her cities shall be in the midst of the cities that are wasted. And they shall know that I am the Lord, when I have fet a fire in Egypt, and when all her helpers shall be destroyed. In that day shall melfengers go forth from me in ships, to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt, for lo, it cometh. Thus faith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. He and his people with him, the terrible of the nations shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain. And I will make the rivers dry, and fell the land into the hand of the wicked, and I will make the land waste, and all that is therein, by the hand of strangers: I the Lord have spoken in. Thus faith the Lord God I will also destroy the idols, and I will cause their images to cease out of Noph: and there shall be no more a prince of the land of Egypt, and I will put a fear in the land of Egypt. And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No. And I will pour my fury upon Sin, the strength of Egypt, and I will cut off the multitude of No. And I will fet fire in Egypt, Sin shall have great pain, and No shall be rent afunder, and Noph thall have diffresses daily. The young men of Aven and of Pi-beseth shall fall by the fword: and these cities shall go into captivity. At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her; as for her, a cloud shall cover her, and her daughters shall go into captivity. Thus will I execute judgments in Egypt: and they shall know that I am the

the Lord. Son of man, I have broken the arm of Pharaoh king of Egypt; and lo, it shall not be bound up to be healed, to put a roller to bind it, to make it Arong to hold the fword. Therefore thus faith the Lord God, Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken, and I will cause the sword to fall out of his hand. And I will featter the Egyptians among the nations, and will disperse them through the countries. And I will strengthen the arms of the king of Babylon, and put my fword in his hand; but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man. But I will strengthen the arms of the king of Babylon; and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put my fword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. And I will scatter the Egyptians among the nations and disperse them among the countries, and they shall know that I am the Lord.

Ezekiel 30th chapter.

SON of man, take up a lamentation for Pharaoh king of Egypt, and fay unto him, Thou art like a young lion of the nations, and thou art as a whale in the feas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledft their rivers. Thus faith the Lord God, I will therefore spread out my net over thee. with a company of many people, and they shall bring thee up in my net. Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the sowls of the heaven to remain upon thee, and I will fill the beafts of the whole earth with thee. And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou twimmest, even to the mountains; and the rivers shall be full of thee. And when I shall put thee out, I will cover the heaven, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and fet darkness upon thy land, faith the Lord God. I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not mil known.

known. Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my fword before them, and they shall tremble at every moment; every man for his own life, in the day of thy fall. For thus faith the Lord God, The fword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. I will destroy also all the beasts thereof from besides the great waters, neither shall the foot of man trouble them any more, nor the hoofs of beafts trouble them. Then will I make their waters deep, and cause their rivers to run like oil, faith the Lord God. When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord. This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, faith the Lord God. Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcifed. They shall fall in the midst of them that are slain by the fword: the is delivered to the fword; draw her, and all her multitudes. The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcifed, flain by the fword. Asshur is there, and all her company: his graves are about him: all of them flain, fallen by the fword, whose graves are fet in the fides of the pit, and her company is round about her grave: all of them flain, fallen by the fword, which caused terror in the land of the living. There is Elam, and all her multitude round about her grave, all of them flain, fallen by the fword, which are gone down uncircumcifed into the nether parts of the earth, which caufed their terror in the land of the living, yet have they borne their shame with them that go down to the pit. They have fet her a bed in the midst of the slain with all her multitude: her graves are round about him, all of them uncircumcifed, flain by the fword: though their terror was caused in the land of the living, yet they have borne their shame with them that go down to the pit: he is put in the midst of them

that be flain. There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcifed, flain by the fword, though they caufed their terror in the land of the living. And they shall not lie with the mighty, that are fallen of the uncircumcifed, which are gone down to hell with their weapons of war: and they have laid their fwords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living. Yea, thou shalt be broken in the midst of the uncircumcifed, and shalt lie with them that are flain with the fword. There is Edom, her kings, and all her princes, which with their might are laid by them that were flain by the fword: they shall lie with the uncircumcifed, and with them that go down to the pit. There be the princes of the north, all of them, and all the Zidonians which are gone down with the flain, with their terror they are ashamed of their might, and they lie uncircumcifed with them that be flain by the fword, and bear their shame with them that go down to the pit. Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army flain by the fword, faith the Lord God. For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcifed, with them that are slain by the fword, even Pharaoh and all his his multitude, faith the Lord God.

Ezekiel 32d chapter.

Divine judgments upon the land of Ifrael.

BEHOLD, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest: as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the feller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and sadeth away, the world languisheth and sadeth away, the haughty people of the earth do languish. The earth also is desiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath

the curse devoured the earth, and they that dwell therein are defolate; therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merry hearted do figh. The mirth of tabrets ceafeth, the noise of them that rejoice endeth, the joy of the harp ceafeth. They shall not drink wine with a fong; strong drink shall be bitter to them that drink it. The city of confusion is broken down: every house is shut up, that no man may come in. There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left defolation, and the gate is fmitten with destruction. When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea. From the uttermost part of the earth have we heard fongs, even glory to the righteous. But I faid, my leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously, yea the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass; that he who fleeth from the noise of the fear shall fall into the pit: and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean diffolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth; and they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Isaiah 24th chapter.

Seventy years captivity.

THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the fon of Josiah king of Judah, that was the first year of Nebuchadrezzar, king of Babylon; the which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah, the son of Amon king of Judah, even unto this day; that is the three and twentieth year: the word of the Lord hath come unto me, and I have spoken unto you. rifing early and speaking; but ye have not hearkened. And the Lord hath fent unto you all his fervants the prophets. rifing early and fending them; but ye have not hearkened, nor inclined your ear to hear. They faid, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever: and go not after other gods to serve them and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt. Yet ye have not hearkened unto me, faith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt. Therefore thus faith the Lord of holls; Because ye have not heard my words, behold, I will fend, and take all the families of the north, faith the Lord, and Nebuchadrezzar the king of Babylon my fervant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an aftonishment, and an histing, and perpetual defolations. Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the found of the militones, and the light of the candle. And this whole land shall be a desolation and an assonishment: and these nations shall ferve the king of Babylon seventy years. And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylou, and that nation, faith the Lord, for their iniquity, and the land of the Chaldeans; and will make it perpetual defolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands. For thus faith

the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will fend among them. Then took I the cup at the Lord's hand, and made all the nations to drink unto whom the Lord had fent me: to wit, Jerufalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an aftonishment, an hissing, and a curse; as it is this day: Pharaoh king of Egypt, and his fervants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon. and the kings of the illes which are beyond the lea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the defert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus faith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a fword upon all the inhabitants of the earth, faith the Lord of hosts. Therefore prophely thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation, he shall mightily roar upon his habitation, he shall give a shout as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth: for the Lord hath a controverfy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts; Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the flain of the Lord shall be at that day from one

end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your flaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to slee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock shall be heard: for the Lord hath spoiled their pasture: and the peaceable habitations are cut down, because of the fierce anger of the Lord. He hath forsaken his covert, as the lion: for their land is desolate, because of the fierceness of the oppressor, and because of his sierce anger.

Return of the Jews from Babylon.

THUS speaketh the Lord God of Israel, faying, Write thee all the words that I have spoken unto thee in a book. For lo, the days come, faith the Lord, that I will bring again the captivity of my people Ifrael and Judah, faith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel, and concerning Judah. For thus faith the Lord, We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I fee every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be faved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but theyshall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my fervant Jacob, faith the Lord; neither be difmayed, O Ifrael: for lo, I will fave thee from afar, and thy feed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, faith the Lord, to fave thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee

in measure, and will not leave thee altogether unpunished. For thus faith the Lord, Thy bruife is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee: they feek thee not: for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy fins were increased. Why criest thou for thine affliction? thy forrow is incurable, for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee. Therefore all they that devour thee thall be devoured; and all thine adversaries, every one of them shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey-For I will restore health unto thee, and I will heal thee of thy wounds, faith the Lord, because they called thee an Out-cast, faying, This is Zion, whom no man seeketh after. Thus faith the Lord, Behold, I will bring again the captivity of lacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap; and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry, and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that op-And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me; for who is this that engaged his heart to approach unto me? faith the Lord. And ye shall be my people, and I will be your God. Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlyind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord fliall not return until he have done it, and until he have performed the intents of his heart; in the latter days ye shall confider it.

And now therefore thus faith the Lord, the God of Ifrael, concerning this city, whereof ye fay, It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence: behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my sury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely; and they shall be my people, and I will be their God.

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And I will give them one heart and one way, that they may fear me for ever, for the good of them and of their children after them. And I will make an everlassing covenant with them. that I will not turn away from them, to do them good: but I will put my fear in their hearts, that they shall not deput from me. Yea, I will rejoice over them to do them good, and I will plant them in this land affuredly, with my whole heart and with my whole foul. For thus faith the Lord, Like as I have brought all this great evil upon this people, fo will I bring upon them all the good that I have promifed them. And fields shall be bought in this land, whereof ye fay, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money. and fubscribe evidences, and feal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the fouth: for I will cause their captivity to return, saith the Lord.

Moreover the word of the Lord came unto Jeremiah the fecond time, while he was yet shut up in the court of the prison, faying, Thus faith the Lord the maker thereof, the Lord that formed it to establish it, The Lord is his name: Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not. For thus faith the Lord, the God of Ifrael, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the fword: they come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have flain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Ifrael to return, and will build them as at the first. And I will cleanse them from all their iniquity whereby they have finned against me; and I will pardon all their iniquities whereby they they have finned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. Thus faith the Lord, Again there thall be heard in this place, which ye fay shall be defolate without man and without beaft, even in the cities .

cities of Judah and in the streets of Jerusalem, that are desolate without man, and without inhabitant, and without beaft; the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth for ever; and of them that shall bring the facrifice of praise unto the house of the Lord. For I will cause to return the captivity of the land as at the first, saith the Lord. Thus faith the Lord of hofts, Again in this place which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the fouth, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah shall the flocks pass again under the hands of him that telleth them, faith the Lord. Behold, the days come, faith the Lord, that I will perform that good thing which I have promifed unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our righteousness. For thus faith the Lord, David shall never want a man to fit upon the throne of the house of Israel: neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindlemeat-offerings, and to do facrifice continually. Thus faith the Lord, if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their feason; then may also my covenant be broken with David my fervant, that he should not have a fon to reign upon his throne; and with the Levites the priests. my ministers. As the host of heaven cannot be numbered. neither the fand of the fea measured, fo will I multiply the feed of David my fervant, and the Levitesthat minister unto me. Considerest thou not what this people have spoken, faying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus faith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the feed of Jacob, and David my fervant, so that I will not take any of his feed to be rulers Vol. III. D. d over

over the feed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Jeremiah 30th chap.—32. 36—44.—33d chap.

Destruction of Ninevch.

GOD is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adverfaries, and he referveth wrath for his enemies. The Lord is flow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the fea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an over-running flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the Lord? he will make an utter end: affliction shall not rife up the fecond time. For while they be holden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. There is one come out of thee that imagineth evil against the Lord, a wicked counsellor. Thus faith the Lord; Though they be quiet, and likewife many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more. For now will I break his yoke from off thee, and will burst thy bonds in funder. And the Lord hath given a commandment concerning thee, that no more of thy name be fown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile. Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace: O Judah, keep thy folemn feafts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily. For the Lord hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches. The shield of his mighty men is made red, the valiant men are in fearlet: the chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall feem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared. The gates of the rivers shall be opened, and the palace shall be dissolved. And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breafts. But Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall look back. Take ye the spoil of silver, take the spoil of gold: for there is none end of the store, and glory out of all the pleasant furniture. She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness. Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? The lion did tear in pieces enough for his whelps, and firangled for his lionesses, and filled his holes with prey, and his dens with ravin. Behold, I am against thee, faith the Lord of hosts, and I will burn her chariots in the fmoke, and the fword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

Woe to the bloody city! it is all full of lies and robbery; the prey departeth not. The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots: the horseman listeth up both the bright sword, and the glittering spear: and there is a multitude of slain, and a great number of carcases: and there is none end of their corpses; they stumble upon their corpses: because of the multitude of the whoredoms of the well-savoured harlot, the mistress of witchcraft, that selleth nations through her whoredoms, and samilies through her witchcrafts. Behold, I am against thee, saith the Lord of

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hofts:

hosts: and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will fet thee as a gazing-stock. And it shall come to pass, that all they that look upon thee shall flee from thee, and fay, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee? Art thou better than populous No, that was fituate among the rivers, that had the waters round about it, whose rampart was the fea, and her wall was from the fea? Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers. Yet was the carried away, the went into captivity; her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains. Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy. All thy ftrong holds shall be like fig-trees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater. Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars. Draw thee waters for the fiege, fortify thy firong holds: go into clay, and tread the mortar, make firong the brick-kiln. There shall the fire devour thee; the fword shall cut thee off; it shall eat thee up like the canker-worm: make thyfelf many as the canker-worm, make thyfelf many as the locusts. Thou haft multiplied thy merchants above the stars of heaven: the canker-worm spoileth and sleeth away. Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the fun aiifeth they flee away, and their place is not known where they are. Thy shepherds slumber, O king of Asfyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them. There is no healing of thy bruife; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually. Nahum 1ft, 2d, and 3d chapters.

The promulgation of the gospel.

God. Speak ye comfortably to Jerulalem, and cry unto her,

her, that her warfare is accomplished, that her iniquity is pardoned; for the hath received of the Lord's hand double for all her fins. The voice of him that crieth in the wilderness, Prepare ye the way of 'the Lord, make straight in the defert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: furely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not assaid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with firong hand, and his arm shall rule for him: behold his reward is with him, and his work before him. He shall feed his slock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Who hath meafured the waters in the hollow of his hand? and meted out heaven with the span, and comprehended the dust of the earth in a meafure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the fpirit of the Lord? or being his counfellor hath taught him? With whom took he counfel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles, as a very little thing, and Lebanon is not sufficient to burn, nor the beafts thereof fufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing; and vanity. To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation, chooseth a tree that will not rot: he feeketh unto him a cunning workman to prepare a graven image that shall not be moved. Have ye not known? have ye not heard? hath it not been Dd3

told you from the beginning? have ye not understood from the foundations of the earth? It is he that fitteth upon the circle of the earth, and the inhabitants thereof are as grashoppers: that stretcheth out the heavens as a curtain, and foreadeth them out as a tent to dwell in: that bringeth the princes to nothing: he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be fown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? faith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness, of his might, for that he is strong in power: not one faileth. Why fayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlafting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? there is no fearching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. Ifaiah 40th chapter.

Christ's peaceable kingdom.

AND there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and the sear of the Lord. And shall make him of quick understanding in the sear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and saithsulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie

down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice-den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Laiah 11 chap. 1—9.

The Sufferings of Christ.

BEHOLD, my fervant shall deal prudently, he shall be exalted and extolled, and be very high. As many were assonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations: the kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider.

Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness: and when we shall see him, there is no beauty that we should defire him. He is despised and rejected of men; a man of forrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our forrows: yet we did esteem him ftricken, fmitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone aftray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the flaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death: because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruife him; he hath put him to grief: when thou

shalt make his foul an offering for fin, he shall see his feed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous fervant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his foul unto death: and he was numbered with the transgresfors; and he bare the fin of many, and made intercession for the transgressors.

Ifaiah 52. 13 to the end of the 53d chapter. The state of the section of the section of the

Calling of the Gentiles.

SING, O barren, thou that didft not bear; break forth into finging, and cry aloud, thou that didft not travail with child: for more are the children of the desolate than the children of the married wife, faith the Lord. Enlarge the place of thy tent, and let them ftretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on thy right hand and on the left; and thy feed shall inherit the Gentiles, and make the defolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine hufband; The Lord of hofts is his name: and thy Redeemer, the Holy One of Ifrael, The God of the whole earth shall he be called. For the Lord hath called thee as a woman forfaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, faith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have fworn , that the waters of Noah should no more go over the earth; fo have I fworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, faith the Lord, that hath mercy on thee. Oh, thou afflicted, toffed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with fapphires. And I will make thy windows

of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord: and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression: for thou shalt not fear: and from terror, for it shall not come near thee. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper: and every tongue that shall rife against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness

is of me, faith the Lord.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which fatisfieth not? hearken diligently unto me, and eat ye that which is good, and let your foul delight itself in fatness. Incline your ear, and come unto me: hear, and your foul shall live: and I will make an everlasting covenant with you, even the fure mercies of David. Behold, I have given him for a wit-. ness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel: for he hath glorified thee. Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forfake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, faith the Lord. For as the heavens are higher than the earth, fo are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give feed to the fower, and bread to the eater: fo shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall

go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name: for an everlasting sign that shall not be cut off.

Is also bette the mountains and it shall be to the Lord for a name: for an everlasting sign that shall not be cut off.

Nebuchadnezzar's first dream.

AND in the fecond year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his fleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the forcerers, and the Chaldeans, for to shew the king his dreams. So they came and flood before the king. And the king faid unto them, I have dreamed a dream, and my fpirit was troubled to know the dream. Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy fervants the dream, and we will shew the interpretation. The king answered and faid to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts, and rewards, and great honour: therefore shew me the dream, and the interpretation thereof. They answered again and faid, Let the king tell his fervants the dream, and we will shew the interpretation of it. The king answered and faid, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. The Chaldeans answered before the king, and faid, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asketh such things at any magician, or aftrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wife

men of Babylon. And the decree went forth that the wife men should be slain; and they sought Daniel and his fellows to be flain. Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to flay the wife men of Babylon: he answered and faid to Arioch, the king's captain, Why is the decree fo halty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in and defired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mifliael, and Azariah, his companions: that they would defire mercies of the God of heaven concerning this fecret; that Daniel and his fellows should not perish with the rest of the wife men of Babylon. Then was the fecret revealed unto Daniel in a night vision. Then Daniel bleffed the God of heaven: bleffed be the name of God for ever and ever: for wildom and might are his: and he changeth the times and the feafons; he removeth kings, and fetteth up kings: he giveth wisdom unto the wife, and knowledge to them that know understanding: he revealeth the deep and fecret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wifdom and might, and haft made known unto me now what we defired of thee: for thou hast now made known unto us the king's, matter. Therefore Daniel went in unto Arioch whom the king had ordained to destroy the wife men of Babylon: he went, and faid thus unto him, Destroy not the wife men of Babylon: bring me in before the king, and I will shew unto the king the interpretation. Then Arioch brought in Daniel before the king in hafte, and faid thus unto him. I have found a man of the captives of Judah that will make known unto the king the interpretation. The king answered, and faid to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have feen, and the interpretation thereof; Daniel answered in the presence of the king, and faid, The fecret which the king hath demanded cannot the wife men, the astrologers, the magicians, the sooth-sayers, shew unto the king; but there is a God in heaven that revealeth fecrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; as for thee, O king, thy thoughts came into thy mind upon thy bed,

what should come to pass hereafter: and he that revealeth fecrets maketh known to thee what shall come to pass. But as for me, this fecret is not revealed to me for any wifdom that I have more than any living, but for their takes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. Thou, O king, fawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee: and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of filver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou fawell till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brafs, the filver, and the gold, broken to pieces together, and became like the chaff of the fummet threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream: and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wherefoever the children of men dwell, the beafts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall rife another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forafmuch as iron breaketh in pieces, and subdueth all things: and as iron that breaketh all thefe, shall it break in pieces and bruife. And whereas thou fawest the feet and toes, part of potter's clay," and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with the miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou fawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven let up a kingdom which shall never be destroyed: and the kingdom shall not be left to another people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou fawest

fawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brafs, the clay, the filver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof fure. Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and fweet odours unto him. The king answered unto Daniel, and faid, Of a truth it is that your God is a God of Gods, and a Lord of kings, and a revealer of fecrets, feeing thou couldest reveal this fecret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wife men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego over the affairs of the province of Babylon: but Daniel fat in the gate of the king.

Daniel 2d chapter.

Nebuchadnezzar's fecond dream.

NEBUCHADNEZZAR the king, unto all people, nations, and languages that dwell in all the earth, Peace be multiplied unto you. I thought it good to shew the figns and wonders that the high God hath wrought toward me. How great are his figns! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. I Nebuchadnezzar was at rest in mine house, and slourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed, and the visions of my head troubled me. Therefore made I a decree, to bring in all the wife-men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the aftrologers, the Chaldeans and the foothfayers: and I told the dream before them; but they did not make known to me the interpretation thereof. But at the last Daniel came in before me (whose name was Belteshazzar, according to the name of my God, and in whom is the spirit of the holy gods) and before him I told the dream, faying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy Gods is in thee, and no fecret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed; I faw.

faw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was firong, and the height thereof reached unto heaven, and the fight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beafts of the field had fhadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and behold, a watcher, and an holy one came down from heaven. He cried aloud, and faid thus. Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches. Nevertheless, leave the flump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beafts in the grass of the earth. Let his heart be changed from man's, and let a beaft's heart be given unto him, and let feven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have feen: now thou, O Belteshazzar, declare the interpretation thereof, for a sinuch as all the wife-men of my kingdom are not able to make known unto me the interpretation: but thou art able, for the spirit of the holy gods is in thee. Then Daniel (whose name was Belteshazzar) was astonished for one hour, and his thoughts troubled him: the king spake and said, Belteshazzar, let not the dream, or the interpretation thereof trouble thee. Belteshazzar answered and faid, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou fawest, which grew, and was firong, whose height reached unto the heaven, and the fight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beafts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become ftrong: for thy greatnels is grown and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king faw a watcher, and an holy one coming down from heaven, and faying, Hew the tree down, and destroy it, yet leave the stump of the roots thereof in the earth, even with a band of iron and brafs

brass in the tender grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beafts of the field, till feven times pass over him; this is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beafts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and feven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomfoever he will. And whereas they commanded to leave the flump of the tree-roots; thy kingdom shall be fure unto thee, after that thou shalt have known the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy fins by righteoufness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquility. All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and faid, Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, faying, O king Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomfoever he will. The fame hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grafs as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles feathers, and his nails like birds claws. And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I bleffed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or fay unto him, What doest thou? At the same time my reason returned unto me, and for the glory of my kingdom, mine honour and brightness returned unto me; and my counfellors and my lords fought unto me; and 1 was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment, and those that walk in pride he is able to abase.

Daniel 4th chapter.

Daniel's vision of God's kingdom.

IN the first year of Belshazzar king of Babylon Daniel had a dream, and visions of his head upon his bed. Then he wrote the dream, and told the fum of the matters. Daniel fpake, and faid, I faw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four great beafts came up from the fea, diverle one from another. The first was like a lion, and had eagles wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold, another beaft, a fecond, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they faid thus unto it, Arise, devour much slesh. After this, I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads, and dominion was given to it. After this I faw in the night visions, and behold, a fourth beast, dreadful and terrible, and ftrong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and flamped the refidue with the feet of it: and it was diverse from all the beafts that were before it, and it had ten horns. I confidered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did fit, whose garments was white as fnow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A flery stream issued and came forth before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was fet, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body deftroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a feafon and

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time. I faw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should ferve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beafts, which are four, are four kings which shall arise out of the earth. But the faints of the most High shall take the kingdom, and posfefs the kingdom for ever, even, for ever and ever. Then I would know the truth of the fourth beaft, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the faints, and prevailed against them; until the Ancient of days came, and judgment was given to the faints of the most High; and the time came that the saints possessed the kingdom. Thus he faid, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rife after them, and he shall be diverse from the first, and he shall fubdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to confume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the faints of the most High: whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As forme Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart. Daniel 7th chapter. Vol. III. Еe Daniel's

Daniel's vision of the ram and he-goat.

IN the third year of the reign of king Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass when I saw that I was at Shushan in the palace, which is in the province of Elam: and I faw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and faw, and behold, there stood before the river a ram which had two horns: and the two horns were high, but one was higher than the other, and the higher came up last. I faw the ram pushing westward, and northward, and southward, so that no beafts might stand before him, neither was there any that could deliver out of his hand, but he did according to his will, and became great. And as I was confidering, behold, an he-goat came from the west on the face of the whole. earth, and touched not the ground: and the goat had a notable horn between his eyes; and he came to the ram that had two horns, which I had feen flanding before the river, and ran unto him in the fury of his power; and I faw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great: and when he was flrong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great toward the fouth, and toward the east, and toward the pleafant land; and it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them: yea, he magnified himself even to the prince of the host; and by him the daily facrifice was taken away, and the place of his fanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practifed and prospered. Then I heard one faint speaking, and another faint faid unto that certain faint which spake, How long shall be the vision concerning the daily facrifice, and the transgression of desolation, to give both the fanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days: then shall the fanctuary be cleanfed. And it came to pass, when I, even I Daniel, had seen the vision,

and fought for the meaning, then behold, there stood before me as the appearance of a man; and I heard a man's voice between the banks of Ulai, which called, and faid, Gabriel, make this man to understand the vision. So he came near where I flood: and when he came, I was afraid; and fell upon my face: but he faid unto me, Understand, O fon of man: for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and fet me upright. And he faid, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. The ram which thou fawest having two horns, are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes, is the first king. Now that being broken, whereas four flood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark fentences, shall stand up; and his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the prince of princes: but he shall be broken without hand; and the vision of the evening and the morning which was told is true; wherefore shut thou up the vision; for it shall be for many days. And I Daniel fainted and was fick certain days: afterward I rose up and did the king's business: and I was aftonished at the vision, but none understood it.

Daniel 8th chapter.

Daniel's seventy weeks.

SEVENTY weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks; and threescore

and two weeks the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the fanctuary; and the end thereof shall be with a slood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the facrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Daniel 9. 24—27.

Daniel's vision of a man clothed with linen.

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks. I ate no pleafant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; then I lifted up mine eyes, and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone faw the vilion: for the men that were with me faw not the vision; but a great quaking fell upon them, fo that they fled to hide themselves. Therefore I was left alone, and faw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep fleep on my face, and my face toward the ground. And behold, an hand touched me, which fet me upon my knees, and upon the palms of my hands. And he faid unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent.

And when he had spoken this word unto me, I stood trembling. Then faid he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard; and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befal thy people in the latter days: for yet the vision is for many days. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And behold, one like the similitude of the sons of men, touched my lips: then I opened my mouth, and spake, and faid unto him that stood before me, O my lord, by the vision my forrows are turned upon me, and I have retained no strength. For how can the servant of this my lord, talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not! peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and faid, Let my lord speak: for thou hast strengthened me. Then faid he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

Also I, in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. And the king of the south shall be strong, and one of his princes: and he shall be strong above him, and have dominion; his

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dominion

dominion shall be a great dominion. And in the end of years they shall join themselves together: for the king's daughter of the fouth shall come to the king of the north to make an agreement: but the shall not retain the power of the arm: neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: and shall also carry captives into Egypt their gods, with their princes, and with their precious veilels of filver and of gold: and he shall continue more years than the king of the north. So the king of the fouth shall come into his kingdom, and shall return into his own land. But his fons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be flirred up even to his fortress. And the king of the fouth shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall fet forth a great multitude; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up, and he shall cast down many ten thousands; but he shall not be strengthened by it. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army, and with much riches. And in those times there shall many stand up against the king of the fouth: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. So the king of the north shall come and cast up a mount, and take the most fenced cities: and the arms of the fouth shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be confumed. He shall also set his face to enter with the strength of his whole kingdom: and upright ones with him; thus thall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him. After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he

he shall cause it to turn upon him. Then he shall turn his face toward the fort of his own land: but he shall stumble, and fall, and not be found. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed; neither in anger, nor in battle. And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflown from before him, and shall be broken: yea, also the prince of the covenant. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the provinces: and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and fpoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. And he shall stir up his power and his courage against the king of the fouth with a great army: and the king of the fouth shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down Alain. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed. Then shall he return into his land with great riches; and his heart shall be against the holy covenant: and he shall do exploits, and return to his own land. At the time appointed he shall return, and come toward the fouth; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: fo shall he do, he shall even return, and have intelligence with them that forfake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily facrifice, and they fhall place the abomination that maketh defolate. And fuch as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their god shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the fword, and by flame, by captivity, and by fpoil, many days. Now when they shall fall, they shall be holpen with a little

a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. And the king shall do according to his will, and he shall exalt himfelf, and magnify himfelf above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the defire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god, whom his fathers knew not, shall he honour with gold and filver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. And at the time of the end shall the king of the fouth push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships: and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of filver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palaces between the feas in the glorious holy mountain: yet he shall come to his end, and none shall help him.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was fince there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt. And they that be wise shall shine as the brightness of the simment: and they that turn many to righteousness, as the stars for ever and ever.

But

But thou, O Daniel, shut up the words, and feal the book even to the time of the end: many shall run to and fro, and knowledge shall be increased. Then I Daniel looked, and behold, there flood other two, the one on this fide of the bank of the river, and the other on that fide of the bank of the river. And one faid to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and fware by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to fcatter the power of the holy people, all these things shall be finished. And I heard, but I understood not. Then faid I, O my Lord, what shall be the end of these things? And he faid, Go thy way, Daniel: for the words are closed up and fealed till the time of the end. Many shall be purified and made white and tried: but the wicked shall do wickedly; and none of the wicked shall understand; but the wife shall understand. And from the time that the daily facrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Bleffed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

Daniel 10, 11, and 12th chapters.

Destruction of Jerusalem.

AN D when he was come near, he beheld the city, and wept over it, Saying, If thou hadft known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every fide. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought. Saying unto them, It is written, My house is the house of. prayer: but ye have made it a den of thieves. And he taught daily in the temple. But the chief priests and the

the scribes, and the chief of the people sought to destroy him, and could not find what they might do: for all the people

were very attentive to hear him.

And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them. See ye not all these things? verily I fay unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he fat upon the mount of Olives, the disciples came unto him privately, faying, Tell us, when shall these things be? and what shall be the fign of thy coming, and of the end of the world? and Jesus answered and said unto them, Take heed that no man deceive you: for many shall come in my name, faying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: fee that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of forrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rife, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come. When ye therefore shall fee the abomination of defolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand: then let them which be in Judea flee into the mountains: let him which is on the house top not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give fuck in those days! but pray ye that your flight be not in the winter, neither on the fabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no slesh be faved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arife false Christs and false prophets, and shall shew great ligns

figns and wonders; infomuch that if it were possible, they thall deceive the very elect. Behold, I have told you before. Wherefore if they shall fav unto you, Behold, he is in the defert: go not forth: behold, he is in the fecret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheretoever the carcale is. there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the fign of the Son of manin heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall fend his angels with a great found of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the figtree; When his branch is yet tender, and putteth forth leaves, ye know that fummer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation thall not pass till all these things be fulfilled. Heaven and earth fhall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no not the angels of heaven, but my Father only. But as the days of Noe were, fo shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; fo shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken and the other lest. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have fuffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wife fervant, whom his Lord hath made ruler over his houshold, to give them meat in due feafon? Bleffed is that fervant whom his Lord when he cometh shall find fo doing. Verily I fay unto you, That he shall make him ruler over all

all his goods. But and if that evil fervant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him as funder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Luke 19. 41—48, and Matthew 24th chapter.

Rise of Antichrist.

NOW we befeech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not foon shaken in mind, or be troubled. neither by fpirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of fin be revealed. the fon of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God fitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? and now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall confume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan, with all power, and figns and lying wonders. And with all deceivableness of unrighteoutness, in them that perish; because they received not the love of the truth, that they might be faved. And for this cause God shall fend them strong delusion, that they should believe a lie: that they all might be damned, who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to falvation through fanctification of the spirit, and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting

lasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and work.

2 Thessalonians 2d chapter.

False teachers and their punishment.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable herefies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with seigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that finned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an enfample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in feeing and hearing, vexed his righteous foul from day to day, with their unlawful deeds) the Lord knoweth how to deliver the godly out of temptations, and to referve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh, in the lust of uncleanness, and despise government: presumptuous are they, self-willed, they are not afraid to speak evil of dignities: whereas angels which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beafls, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time; spots they are and blemishes, sporting themfelves with their own deceivings, while they feast with you; having eyes full of adultery, and that cannot cease from fin; beguiling unflable fouls: an heart they have exercifed with covetous practices; cursed children: which have forfaken the right way, and are gone aftray, following the way of

Balaam the fon of Bofor, who loved the wages of unighteousness; but was rebuked for his iniquity: the dumb ass fpeaking with man's voice, forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is referved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the slesh, through much wantonnels, those that were clean escaped from them who live in error: while they promife them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the fame is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jefus Christ, they are again entangled therein, and overcome; the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteoulness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, The fow that was washed, to her wallow-2 Peter 2d chapter. ing in the mire.

Destruction of the world.

THIS fecond epiftle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were fpoken before by the holy prophets, and of the commandment of us the aposities of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and faying, Where is the promife of his coming? for fince the fathers fell afleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water. Whereby the world that then was, being overflowed with water, perified. But the heavens and the earth which are now, by the same word are kept in store, referved unto fire against the day of judgment, and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thoufand years, and a thousand years as one day. The Lord is not flack concerning his promife (as fome men count flackstefs) but is long-fuffering to us-ward, not willing that any, flould

should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also. and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. looking for, and hasteing unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we. according to his promise, look for new heavens and a new earth, wherein dwelleth righteoufness. Wherefore, beloved, feeing that ye look for fuch things, be diligent that ye may be found of him in peace, without fpot, and blameless: and account that the long-fuffering of our Lord is falvation; even as our beloved brother Paul alfo, according to the wifdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things: in which are fome things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, feeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever, Amen. 2 Peter 2d chapter.

As the Revelation of St. John, which is a Prophetic work, is too large for infertion in this place, I will close this first part of the ninth book with Lowman's Scheme and Order of the Prophecies of it, which is the best I remember to have teen, and will contribute greatly towards a right understanding of that wonderful book.

Scheme and Order of the Prophecies in the Book of Revelation.

A Prophetic Vision in the isle of Patmos, representing Christ, his care of the churches, promising a Revelation, with cautions and exhortations suitable to the then present state of the church, and to the future state of the church in afterages, to encourage patience and constancy in the faith.

Chap.

i.

95

FIRST

FIRST PART OF REVELATION, relat-1 Chap. 1 A. D. ing to the things that are, or the then state of the church.

Seven Epistles. Seven epistles to the seven principal churches in Asia, describing their present state, with cautions and

exhortations fuitable to it.

SECOND PART OF REVELATION, relating to the things that shall be hereafter, or to the state of the church in the ages to come, after the time of the vision, with cautions and exhortations fuitable to it.

Scene of the Visions. The throne of God, the confistory above, and heavenly church, representing God's power, majesty, authority, providence, and fure

event of all his purpofes.

A Sealed Book, containing a Revelation of the state of the church in after-ages, given to the lamb to open, or to Jesus Christ to reveal, for the good of the church, by St. John.

Chorus of Angels and Saints; or, the whole heavenly church fings a pfalm of praife

to the lamb.

The Revelation begins by opening the fealed book, which describes the suture state of the church in feven fuccessive periods.

SEVEN PERIODS.

First Period, shewing the state of the church under the Heathen Roman Emperors, from about the year 95, to about the year 323. The feals of the book opened in order.

Seven Seals.

1. First Seal represents a white horse, the rider with a crown, going forth to conquer, fignifying the kingdom of Christ, or Christian Religion prevailing against the opposition of Jews and Heathen.

ii.

iii.

iv.

v.

95 323

450 SACRED LITERATUR	E. B	look IX.
PERIOD II. Second Period reveals the state of the	Chap.	A. D. 337
church, and providence, in the times following the reign of Constantine, dur-		750
ing the invalion of the empire by the northern nations; the rife and first pro-		
gress of the Mahometan imposture, till the stop put to it in the western empire,		
which reaches from about the year 337, to the year 750.		
Seven Angels receive feven trumpets to found.		
Seven trumpets.		
1. First Trumpet represents hail and fire mingled with blood, cast on the earth;		337
fignifying great storms of war to fall on		379
the empire, and the blood that was shed		
in the reigns of the Constantine family, and their successors, till things were set-		
tled under Theodosius.		
Trumpet 2. Second Trumpet represents a		379
mountain burning with fire, cast into the sea, whereby it became blood; sig-		412
nifying the invasion of Italy by the		
northern nations, and taking the city of Rome by Alaric.		
3. Third Trumpet represents a burning		412
star falling upon the rivers, which be-		493
came bitter; fignifying the ravages in Italy, putting an end to the Roman		
empire, and founding a kingdom of		
Goths in Italy itself.		
4. Fourth Trumpet represents a third part of the sun and moon darkened; signify-		493 568
ing the wars in Italy between Justinian's		500
generals and the Goths, whereby the		
Exarchate of Ravenna was erected, and all remaining power and authority of		
Rome quite suppressed.		
5. Fifth Trumpet reprefents the bottom-	ix.	568
less pit opened, and locusts coming out of it: signifying the rise of the Moham-		675
medan religion and empire, and the great		
progress of both, till a stop was put to them by a contention for the succession.		
then by a contention for the factement.	6.	Sixth

	Chan.	A.D.
6 Civth Trumpet represents four angels	Chap.	
6. Sixth Trumpet represents four angels		635
loosed, which were bound in the river		750
Euphrates; fignifying the re-union of		
the divided Saracen power, the invasion		
of Europe by them, and threatning the		
conquest of it, till defeated by Charles		
Martel.		-
PERIOD III.		
Third period of the vials reveals the state		756
of the church and providence, in the		2016
of the chilicit and providence, in the		2010
times of the last head of Roman go-		
vernment, represented by the beast; for		
1260 years, to its final overthrow, from		
about the year 756, to about the year		
2016.		
An Angel, or Nuntius, brings a little book,		
in Angel, of Numbus, brings a fittle book,	X.	,
the remainder of the fealed book open-		,
ed by the Lamb, and gives it to St.		
John to eat; fignifying a farther Reve-		
lation of what was to follow in order of		
time, to the end of the world.		
Three general descriptions of this period.		:
1. First general description represents the	xi.	
temple measured; part given to the gentiles; two witnesses prophesy in		
gentiles; two witnesses prophesy in		
fackcloth 1260 days; fignifying the cor-		
rupt state of the church, and the con-		
flancy of fome faithful witnesses to the		
trailey of former laterial witheres to the		
truth, though under severe persecutions		
during this whole period.		
2. Second general description represents a	xii.	
woman forced to fly into the wilderness		1
for fafety, and protected there 1260		· ·
days; fignifying the perfecution and		
prefervation of the church during the		
		1
fame period.		
3. Third general description represents a	xiii.	
monstrous wild beast rising out of the		1
fea, with feven heads, ten horns, as		
many crowns, and titles of blasphemy,		
who was to continue forty and two		
months: fignifying that now D		1
months; fignifying that new Roman		1
power, which should use its authority		1
to promote idolatrous worship, and to	1	1
½ Ff ₂	ď	ersecute
	£	

452 SACRED LITERATUR	E. E	look IX.
perfecute all who would not fubmit to it, and should be supported by another	Chap.	A. D.
power like unto its own form and con- flitution, during the fame period.		
Chorus of the heavenly church celebrates in an hymn, the happiness of those who remain faithful and constant.	xiv.	
Nuntius, an Angel comes down from hea- ven to declare the certain and fevere		
punishment of the enemies of truth, and pure religion, in this period.		
Seven Angels receive feven cups full of the wrath of God; fignifying, that the enemies of truth and pure religion in	XV.	
this period, shall be severely punished in the course of it, as well as they shall		
be utterly deftroyed in the end. The oracle gives order to the feven angels, to	xvi.	
pour out their vials or cups. Seven Vials. First Viol poured on the earth; a grievous		830
fore on the worshippers of the beast, sig- nifying the great commotions through-		988
out the whole empire, under the family of Charles the Great, by which that		
family becomes extinet, and by which both the empire and crown of France are transferred to other families.		
2. Second Vial poured on the fea, it becomes as the blood of a dead man; fig-		1040
nifying the great bloodshed of the holy war, to recover Jerusalem from the		
Saracens. 3. Third Vial poured on the rivers and fountains; they become blood; fignify-		1200
ing the bloody civil wars between the Guelphs and Gibellines, the papal and		1-
imperial factions, when the popes were driven out of Italy into France. 4. Fourth Vial poured on the fun, which		1378
has power given it to fcorch men; fig- nifying the long wars in Italy, Germa-		1530
ny, France, and Spain, occasioned by a long schillin in the papacy. Turks take		
Constantinople, and put an end to the		eistern

		1-0
eastern empire. Pestilential diseases oc-	Chap. 1	A. D.
casioned by intemperate heat.	0.8	
5. Fifth Vial poured on the feat of the		1560
beaft, or his throne: fignifying the re-		1650
formation, and the confirmation of it		
by the principal states of Europe, not-		
withstanding all opposition from the	- 4	
pope, and in opposition to the papal		
authority.		11
6. Sixth Vial poured on the river Euphra-		1670
tes, makes way for the kings of the east.		1850
This feems, in the order of the prophe-	0.0	
cies, to he yet future; but may likely		
mean some invasion of the pope's do-		
minions from its eastern boundary, or		
the adriatic.		
7. Seventh Vial poured on the air, the		1850
feat of Satan's empire, describes the utter		2016
ruin of this perfecuting idolatrous Ro-		
man government, or mystical Babylon,		
at the end of this period.		
Nuntius, an angel-interpreter, more fully ex-	xvii.	1000
plains the character of this idolatrous	AVIII	
perfecuting power, which should cor-		/
rupt the church, and perfecute the	/	
faithful, during this period.		
Another angel fent from heaven, to con-	xviii.	DOM:
firm the utter and lasting destruction of		
this myslical Babylon, as a punishment		
for her idolatrous corruptions and per-	1	
fecution.	12.0	
Chorus of the heavenly church, fings the	xix.	
praise of God, for his righteous judg-		
ments.		
A vision of Christ, leading an army out of		
heaven, strongly represents the certain		
accomplishment of this prophecy.	pr 1 1 1	WAT TO
PERIOD IV.		
An Angel fent from Heaven, to shut up	xx.	1
Satan in the bottomless pit, as in a se-	1	
cure prison, for one thousand years,		
during which time there will be a very		
happy state of the church, in purity,		1
peace, and prosperity.		-
I am		

PART II.

Prophetic Discourses, from the ancient Heathen.

Socrates' prophetic discourse concerning a divine teacher.

I T is altogether necessary you should wait for some perfon to teach you how you ought to behave yourself both towards the Gods and men.

Alcib. And when will that time come, Socrates? And who is he that will instruct me? with what pleasure should I

look upon him!

Socrates. He will do it, who takes a true care of you. But methinks, as we read in Homer, that Minerva diffipated the mift that covered Diomede's eyes, and hindered him from diftinguishing God from man, so it is necessary he should in the first place scatter the darkness that covers your foul, and afterwards give you those remedies that are necessary to put you in a condition of discerning good and evil; for at present you know not how to make a difference between them.

Alcib. Let him fcatter then, let him destroy this darkness of mine, and whatever else he pleases; I abandon myself to his conduct, and am very ready to obey all his commands, provided I may but be made better by them.

Socrat. Do not doubt of that. For this governor I tell

you of has a fingular affection for you.

Alcib. I think I must defer my facrifice to that time.

Socra. You have reason; it is more fafe so to do than to

run fo great a risque.

Alcib. Well then I will defer it, Socrates; and to express my thankfulness for the good counsel you have given me, give me leave to place on your head this crown which I wear on mine. We will present other crowns to the gods, and all the service we owe them, when I see that happy day; it will not be long before it come, if they please.

Plato's second Alcibiades.

The fourth Pastoral of Virgil; or, Pollio.

THE ARGUMENT.

The Poet celebrates the birth-day of Salonius, the fon of Pollio, born in the confulfhip of his father, after the taking of Salonæ, a city in Dalmatia. Many of the verses are translated from one of the Sybils, who prophely of our Saviour's birth.

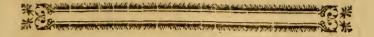
SICILIAN muse, begin a lostier strain! Though lowly shrubs and trees that shade the plain, Delight not all; Sicilian muse, prepare To make the vocal woods deferve a conful's care. The last great age, foretold by facred rhymes, Renews its finish'd course, Saturnian times Rowl round again, and mighty years, begun From their first orb, in radiant circles run. The base degenerate iron offspring ends; A golden progeny from heaven descends; O chaste Lucina, speed the mother's pains, And haste the glorious birth; thy own Apollo reigns! The lovely boy, with his auspicious face, Shall Pollio's confulship and triumph grace; Majestic months set out with him to their appointed race. The father banish'd virtue shall restore, And crimes shall threat the guilty world no more. The fon shall lead the life of gods, and be By gods and heroes seen, and gods and heroes see. The jarring nations he in peace shall bind, And with paternal virtues rule mankind. Unbidden earth shall wreathing ivy bring, And fragrant herbs (the promifes of fpring) As her first off'rings to her infant king. The goats with strutting dugs shall homeward speed, And lowing herds, fecure from lions feed. His cradle thall with rifing flowers be crown'd; The ferpent's brood shall die: the facred ground Shall weeds and pois'nous plants refufe to bear, Each common bush shall Syrian roses wear. But when heroic verse his youth shall raise, And form it to hereditary praise; Unlabour'd harvests shall the fields adorn, And cluster'd grapes shall blush on every thorn. The knotted oaks shall showers of honey weep, And through the matted grafs the liquid gold shall creep.

Yet of old fraud fome footsteps shall remain, The merchant still shall plough the deep for gain: Great cities shall with walls be compass'd round; And sharpen'd shares shal! vex the fruitful ground. Another Typhis shall new seas explore, Another Argos land the chiefs, upon th' Iberian shore. Another Helen other wars create, And great Achilles urge the Trojan fate: But when to ripen'd manhood he shall grow, The greedy failor shall the seas forego; No keel shall cut the waves for foreign ware; For ev'ry foil shall every product bear. The labouring hind his oxen shall disjoin, No plough shall hurt the glebe, no pruning-hook the vine: } Nor wool shall in diffembled colours shine. But the luxurious father of the fold. With native purple, or unborrow'd gold, Beneath his pompous fleece shall proudly sweat: And under Tyrian robes the lamb shall bleat. The fates, when they this happy web have fpun, Shall bless the facred clue, and bid it smoothly run. Mature in years, to ready honours move, O of celestial seed! O foster son of Jove! See, lab'ring nature calls thee to fustain The nodding frame of heaven, and earth, and main; See to their base restor'd, earth, seas, and air, And joyful ages from behind, in crowding ranks appear. To fing thy praise, wou'd heaven my breath prolong, Infusing spirits worthy such a song; Not Thracian Orpheus should transcend my lays, Nor Linus crown'd with never-fading bays: Though each his heavenly parent shou'd inspire; 'The muse instruct the voice, and Phæbus tune the lyre. Shou'd Pan contend in verse, and thou my theme, Arcadian judges shou'd their god condemn. Begin, auspicious boy, to cast about Thy infant eyes, and with a fmile, thy mother fingle out; Thy mother well deferves that short delight, The naufeous qualms of ten long months and travel to requite. Then smile; the frowning infant's doom is read,

END OF THE NINTH BOOK.

No god shall crown the board, nor goddess bless the bed.





BOOK X.

EPISTOLARY DISCOURSES.

INTRODUCTION.

SEVERAL of the learned among the ancient Heathen excelled in the Epiftolary ftyle: and we are happy enough to be favoured with a variety of their compositions in this way. Cicero and Pliny have given us many excellent specimens, and perhaps they have never yet been exceeded by any merely human author. But here also, as upon other subjects, the Bible is above all praise. The lustre of its Epistles infinitely excels that of these celebrated classics. An attentive perusal and companion of the two parts of the following book will satisfy any capable and impartial reader as to the truth of this affertion.

SACRED

TINGO THE PRATERY



SACRED LITERATURE.

BOOK X.

PART I.

Epistolary Discourses, from the Holy Scriptures and Apocryphal writings.

To Artaxerxes, king of Persia.

THY fervants the men on this fide the river, and at fuch a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have fet up the walls thereof, and joined the foundations. Be it known now unto the king, that if this city be builded, and the walls fet up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. Now because we have maintenance from the king's palace, and it was not meet for us to fee the king's dishonour; therefore have we sent and certified the king, that fearch may be made in the book of the records of thy fathers; so shalt thou find in the book of the records, and know, that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved fedition within the same of old time: for which cause was this city destroyed. We certify the king, that if this city be builded again, and the walls thereof fet up, by this means thou shalt Ezra 4. 11-16. have no portion on this fide the river.

Artaxerxes' answer.

PEACE, and at fuch a time. The letter which ye fent unto us, hath been plainly read before me. And I commanded, and fearch hath been made, and it is found, that this city of old time hath made infurrection against kings, and that rebellion and fedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the burt of the kings?

Ezra 4. 17-22.

Governor Tatnai's letter to king Darius.

UNTO Darius the king, all peace. Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and faid unto them thus, Who commanded you to build this house, and to make up these walls? we asked their names also, to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded, and fet up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus the king of Babylon, the fame king Cyrus made a decree to build this house of God. And the veffels also of gold and filver, of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one whose name was Sheshbazzar, whom he had made governor: and faid unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place. Then came the fame Sheshbazzar,

har

and laid the foundation of the house of God which is in Jerusalem. And since that time even until now hath it been in building, and yet it is not finished. Now therefore if it feem good to the king, let there be fearch made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king fend his pleasure to us concerning this matter.

Ezra 5. 7—17.

King Artaxerxes to Ezra the scribe.

ARTAXERXES, king of kings, unto Ezra the prieft. a scribe of the law of the God of heaven, perfect peace, and at fuch a time. I make a decree that all they of the people of Israel, and of his priests, and Levites in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king, and of his feven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God, which is in thine hand; and to carry the filver and gold which the king and his counsellors have freely offered unto the God of Ifrael, whose habitation is in Jerusalem, and all the silver and gold that thou canst find in all the province of Babylon, with the free-will offering of the people, and of the priests, offering willingly for the house of their God, which is in Jerusalem: that thou mayest buy speedily with this money, bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God, which is in Jerusalem. And what-foever shall seem good to thee and to thy brethren to do with the rest of the silver and the gold, that do after the will of your God. The veffels also that are given thee for the fervice of the house of thy God, those deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house. And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven. shall require of you, it be done speedily, unto an hundred talents of filver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and falt without prescribing how much. Whatsoever is commanded by the God of heaven, let it be diligently

done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom upon them. And thou, Ezra, after the wisdom of thy God that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

Ezra 7. 12-26.

Jeremiah to the captives in Babylon.

THUS faith the Lord of hofts, the God of Israel unto all that are carried away captives, whom I have caused to be carried away from Jerufalem unto Babylon; Build ye houses, and dwell in them; and plant gardens and eat the fruit of them; take ye wives, and beget fons and daughters; and take wives for your fons, and give your daughters to hufbands, that they may bear fons and daughters; that ye may be increased here, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace. For thus faith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophely fallly unto you in my name: I have not fent them, faith the Lord. For thus faith the Lord, that after feventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, faith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall feek me, and find me, when ye shall search for me with all your heart. And I will be found of you, faith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, faith the Lord; and I will bring you again into the place whence I cauled

Book X.

you to be carried away captive. Because ye have faid, The Lord hath raifed us up prophets in Babylon; know that thus faith the Lord of the king that fitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity; thus faith the Lord of hofts, Behold, I will fend upon them the fword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are fo evil. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curfe, and an aftonishment, and an hissing, and a reproach among all the nations whither I have driven them: because they, have not hearkened to my words, faith the Lord, which I fent unto them by my fervants the prophets, rifing up early, and fending them; but ye would not hear, faith the Lord. Hear ye therefore the word of the Lord, all ye of the captivity, whom I have fent from Jerusalem to Babylon: thus faith the Lord of hofts, the God of Ifrael, of Ahab the fon of Kolaiah, and of Zedekiah the fon of Maafeiah, which prophefy a lie unto you in my name: Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes; and of them shall be taken up a curse by all the captivity of Judah which are in Babylon, faying, The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roafted in the fire; because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have fpoken lying words in my name, which I have not commanded them: even I know and am a witness, faith the Lord. Thus shalt thou also speak to Shemaiah the Nehelamite. frying, Thus speaketh the Lord of hosts, the God of Israel. faying, Because thou hast fent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaleiah the priest, and to all the priests, faying, The Lord hath made thee priest in the stead of Jehoiada the priest. that ye should be officers in the house of the Lord, for every man that is mad, and maketh himself a prophet, that thou thouldest put him in prison and in the stocks. Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you? For therefore he fent unto us in Babylon, faying, This captivity is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them. Feremiah 29. 4-28.

King Artaxerxes' letter to destroy the Jews.

THE great king Artaxerxes writeth these things to the princes and governors, that are under him from India unto Ethiopia, in an hundred and feven and twenty provinces. After that I became lord over many nations, and had dominion over the whole world, nor lifted up with prefumption of my authority, but carrying myfelf alway with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom peaceable, and open for paffage to the utmost coasts, to renew peace, which is defired of all men. Now when I asked my counsellors how this might be brought to pass, Aman, that excelled in wifdom among us, and was approved for his constant good-will, and stedfast fidelity, and had the honour of the second place in the kingdom, declared unto us, that in all nations throughout the world there was feattered a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms honourably intended by us, cannot go forward. Seeing then we understand that this people alone is continually in opposition unto all men, differing in the ftrange manner of their laws, and evil-affected to our state, working all the mischief they can, that our kingdom may not be firmly established; therefore have we commanded, that all they that are lignified in writing unto you by Aman, (who is ordained over the affairs, and is next unto us,) shall all with their wives and children be utterly destroyed by the fword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this present year: that they, who of old, and now also are malicious, may in one day with violence go into the grave, and fo ever hereafter cause our affairs to be well settled, and without trouble.

Esther 13. 1-8.

Artaxerxes' letter to revoke the former.

THE great king Artaxerxes, unto the princes and governors of an hundred and feven and twenty provinces from India unto Ethiopia, and unto all our faithful fubjects, greeting. Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen; and endeavour to hurt not our fubjects only, but not being able to bear abundance, do take in hand to practife also against those that do them good: and take not only thankfulness

thankfulness away from among men, but also lifted up with the glorious words of lewd persons that were never good, they think to escape the justice of God, that seeth all things, and hateth evil. Oftentimes also fair speech of those that are put in trust to manage their friends affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities. Beguiling with the falshood and deceit of their lewd disposition, the innocency and goodness of princes. Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye fearch what hath been wickedly done of late, through the pestilent behaviour of them that are unworthily placed in authority. And we must take care for the time to come, that our kingdom may be quiet and peaceable for all men; both by changing our purposes, and always judging things that are evident, with more equal proceeding. For Aman a Macedonian, the fon of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us, had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all men, as the next person unto the king. But he, not bearing his great dignity, went about to deprive us of our kingdom and life: having by manifold and cunning deceits, fought of us the destruction as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation. For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians. But we find that the Jews, whom this wicked wretch hath delivered to utter destruction are no evil-doers, but live by most just laws: and that they be children of the most high and most mighty living God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner. Wherefore ye shall do well, not to put in execution the letters fent unto you by Aman the fon of Amadatha. For he that was the worker of these things, is hanged at the gates of Susa, with all his family: God who ruleth all things, speedily rendering vengeance to him according to his deferts. Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws. And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar. they may be avenged on them, who, in the time of their attliction, shall set upon them. For Almighty God hath Gg2 turned turned to joy unto them the day, wherein the chosen people should have perished. Ye shall therefore among your solemn feasts keep it an high day with all feasting: that both now and hereaster there may be safety to us, and the well-affected Persians; but to those which do conspire against us, a memorial of-destruction. Therefore every city and country whatsoever, which shall not do according to these things shall be destroyed without mercy, with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and sowls for ever. Esther 16 chapter.

The Romans to the Jews.

GOOD fuccess be to the Romans, and to the people of the Jews, by fea and by land for ever: the Iword also and enemy be far from them. If there come first any war upon the Romans, or any of their confederates throughout all their dominion, the people of the Jews shall help them, as the time shall be appointed, with all their heart. Neither shall they give any thing unto them that make war upon them. or aid them with victuals, weapons, money, or ships, as it hath feemed good unto the Romans; but they shall keep their covenant without taking any thing therefore. In the fame manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them. Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans: but they shall keep their covenants, and that without deceit. According to these articles did the Romans make a covenant with the people of the Jews. Howbeit, if hereafter the one party or the other shall think meet to add or diminish any thing, they may do it at their pleasures; and whatfoever they shall add or take away, shall be ratified. And astouching the evils that Demetrius doeth to the Jews, we have written unto him, faying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews? If therefore they complain any more against thee we will do them justice, and fight with thee by sea and by land.

King Ptolemy to his captains.

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KING Ptolemy Philopator to his governors in Egypt, and all who are appointed over his affairs, grace and health: both we and our children are well, the great God prospering our undertakings as we would wish. Some of our friends through an evil mind frequently applied to us, and perfuaded us that the Jews in our dominion had entered into a conspiracy, and ought to be punished with strange tortures as rebels. Feigning that our affairs would never prosper till that was done, because they bare hate to all nations. And they led them bound, and tortured them as flaves, or rather as traitors, to destroy them without any judgment or examination, with a cruelty greater than that of the Scythians. But we feverely threatened them, inafmuch as we bear goodwill to all men, and hardly spared their lives: and knowing . that the God of heaven fafely protects the Jews, as a father who always striveth for his children, and duly considering the firm and friendly good-will which they have had towards us and our ancestors, we have justly acquitted them of every thing whatever. And we have ordered all to return to their own home, and that no person in any place do them any injury whatever; neither reproach them for any thing which has been done wrong against them. For know ye, that if we defign evil against them, or shall any ways afflict them, we shall have not man, but the Lord of all power, the Most High God against us, to revenge those acts in every point unavoidably for ever. Fare ye well.

The Apostles to the churches.

THE apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, Ye must be circumcifed, and keep the law; to whom we gave no such commandment. It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul; menthat have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye

abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Alts 15. 23-29.

Lysias to Felix.

CLAUDIUS Lysias, unto the most excellent governor Felix, fendeth greeting. This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council: whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me, how that the Jews had laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what they had against him. Farewel.

Acts 23. 26-30.

St. Paul to the Ephesians.

PAUL, an apostle of Jesus Christ by the will of God, to the faints which are at Ephefus, and to the faithful in Christ Jesus: grace be to you and peace from God our father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jelus Christ who hath blessed us with all spiritual bleffings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he fiath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wifdom and prudence, having made known unto us the mystery of his will, according to his good pleafure, which he hath purposed in himself: that in the difpensation of the sulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him: in whom also we have ob-

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tained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted after that we heard the word of truth, the gospel of your falvation: in whom also after that ve believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance. until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the faints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom, and revelation, in the knowledge of him: the eyes of your underftanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the faints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power: which he wrought in Christ when he raifed him from the dead, and fet him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.

And you hath he quickened, who were dead in trespasses and fins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the fleth, and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in fins hath quickened us together with Christ; by grace ye are faved: and hath raised us up together, and made us fit together in heavenly places in Christ Jesus: that in the ages to come he might thew the exceeding richness of his grace, in his kindness towards us through Christ Jesus. For by grace are ye faved through faith; and that not of yourfelves; it is the gift of God: not of works, left any man should boast. For we are his workmanship, created in Christ Jefus unto good works, which God hath before ordained that we should walk in them. Wherefore remember that ye

being in time past Gentiles in the flesh, who are called uncircumcifion by that which is called the circumcifion in the flesh made by hands; that at that time we were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus, ye who fometimes were afar off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. (Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himfelf of twain one new man, so making peace; and that he might reconcile both unto God in one body, by the cross. having flain the enmity thereby:) and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the faints, and of the houshold of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: how that by revelation he made known unto me the mystery, (as I wrote afore in few words; whereby when ye read ye may underfland my knowledge in the mystery of Christ,) which in other ages was not made known unto the fons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promife in Christ by the gospel: whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all faints, is this grace given, that I should preach among the Gentiles the unlearchable riches of Christ; and to make all men fee what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wildom of God; according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith

Book X.

faith of him. Wherefore I defire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man: that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all faints; what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

I therefore, the prisoner of the Lord, befeech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave fome, apostles; and some, prophets; and some, evangelists; and fome, pastors and teachers; for the persecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the sulness of Christ; that we henceforth be no more children, toffed to and fro, and carried about with every wind of doctrine, by the fleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love. This I say, therefore,

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and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart; who being past seeling, have given themselves over unto lasciviousness, to work all uncleanness with greedinefs. But ye have not fo learned Christ; if fo be that ye have heard him, and have been taught by him, as the truth is in Jesus; that ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members, one of another. Be ye angry, and fin not: let not the fun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are fealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil fpeaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's fake hath forgiven you.

Be ye therefore followers of God, as dear children: and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a facrifice to God for a sweetfinelling favour. But fornication, and all uncleannels, or covetoulness, let it not be once named among you, as becometh faints; neither filthinefs, nor foolish talking, nor jeffing, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean perfou, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ve therefore partakers with them. For ye were fometimes darkness, but now are ye light in the Lord: walk as children of light: for the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord. And have no fellowship

with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in fecret. But all things that are reproved are made manifest by the light: for what foever doth make manifest is light. Wherefore he faith, Awake, thou that fleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wife, redeeming the time, because the days are evil. Wherefore be ve not unwife, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourfelves in pfalms, and hymns, and spiritual fongs, finging and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Wives submit yourselves to your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himfelf for it; that he might fanctify and cleanse it with the washing of water by the word, that he might present it to himfelf a glorious church, not having fpot, or wrinkle, or any fuch thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hateth his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Children obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment, with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the murture and admonition of the Lord. Servants, be obedient to them that are your masters according to the sless, with fear and trembling, in singleness of your heart, as unto Christ;

Christ; not with eye-service, as men-pleasers; but as the fervants of Christ, doing the will of God from the heart; with good-will doing fervice, as to the Lord and not to men: knowing that whatfoever good thing any man doeth, the fame shall he receive of the Lord, whether he be bond or free. And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. Finally, my brethren, be firong in the Lord, and in the power of his might. Put on the whole armour of God, that ve may be able to stand against the wiles of the devil. For we wrestle not against slesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to ftand Stand therefore, having your loins girt about with truth, and having on the breaft-plate of righteousness; and your feet flood with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye thall be able to quench all the fiery darts of the wicked. And take the helmet of falvation, and the fword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all faints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly as I ought to speak. But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have fent unto you for the same purpose, that ye might know our affairs, and that ye might comfort your hearts. Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our I ord Jesus Christ in fincerity. Amen. Written from Rome unto the Ephesians by Tychicus.

Episile of St. James.

JAMES, a fervant of God, and of the Lord Jefus Chrift, to the twelve tribes which are feattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience.

patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of your lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the fea, driven with the wind and toffed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no fooner rifen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Bleffed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man fay when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own luft, and enticed. Then, when luft hath couceived, it bringeth forth fin: and fin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. Wherefore, my beloved brethren, let every man be fwift to hear, flow to speak, flow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and fuperfluity of naughtiness, and receive with meekness the engrafted word, which is able to fave your fouls. But be ye doers of the word, and not hearers only, deceiving your own felves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But wholo looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man thall be bleffed in his deed. If any man among you feem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the

Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your affembly a man with a gold ring. in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and fay unto him, Sit thou here in a good place; and fay to the poor, Stand thou there, or fit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promifed to them that love him? but ye have despised the poor. Do not rich men oppress you, and draw you before the judgment feats? do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit fin, and are convinced of the law as transgressors. For whofoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that faid, Do not commit adultery, faid also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. What doth it profit, my brethren, though a man fay he hath faith, and have not works? Can faith fave him? If a brother or fifter be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may fay, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his fon upon the altar? Seeft thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which faith, Abraham believed God, and it was imputed unto him for righteoufnets: and

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he was called the friend of God. Ye fee then how that by works a man is justified, and not by faith only. Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.

My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships. which, though they be fo great, and are driven of fierce winds, yet are they turned about with a very small helm. whitherfoever the governor lifteth. Even fo the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and fetteth on fire the course of nature; and it is fet on fire of hell. For every kind of beafts, and of birds, and of ferpents, and of things in the fea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil. full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the fame mouth proceedeth bleffings and curfings. My brethren, these things ought not so to be. Doth a fountain fend forth at the fame place sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine, figs? fo can no fountain both yield falt water and fresh. Who is a wife man, and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying, and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, fenfual, devilish. For where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrify. And the fruit of righteousness is fown in peace of them that make peace.

From whence come wars and fightings among you? come they not hence, even of your lufts, that war in your members? Ye luft, and have not: ye kill, and defire to have, and cannot obtain: ye fight and war, yet ye have not, because ye

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ask not. Yeask, and receive not, because yeask amis, that ye may confume it upon your lufts. Ye adulterers, and adulteresses, known ye not that the friendship of the world is enmity with God whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the fcripture faith in vain, the spirit that dwelleth in us, lusteth to envy? But he giveth more grace: wherefore he faith, God refifteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God; resist the devil, and he will see from you: draw nigh to God, and he will draw nigh to you: cleanse your hands, ye sinners, and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let vour laughter be turned to mourning, and your joy to heavinefs. Humble yourselves in the fight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one law giver, who is able to fave, and to destroy: who art thou that judgest another? Go to now, ye that fay, To-day or to-morrow we will go into fuch a city, and continue there a year, and buy, and fell, and get gain: whereas ye know not what shall be on the morrow: for what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the Lord will, we shall live, and do this or that. But now ye rejoice in your bo Rings: all fuch rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is fin.

Go to now, ye rich men, weep and howl for your miseries, that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and filver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days. Behold, the hire of the labourers, who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of fabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not refist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge

not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of fuffering affliction, and of patience. Behold, we count them happy which endure, ye have heard of the patience of Job, and have feen the end of the Lord, that the Lord is very pitiful, and of tender mercy. But above all things, my brethren, fwear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay, nay; lest ye fall into condemnation. Is any among you afflicted? let him pray. any merry? let him fing pfalms. Is any fick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall fave the fick, and the Lord shall raise him up; and if he have committed fins they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and fix months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth a finner from the error of his way, shall fave a foul from death, and shall hide a multitude of fins.

I Epistle of St. Peter.

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the fore-knowledge of God the Father, through fanctification of the Spirit unto obedience, and fprinkling of the blood of Jefus Christ: grace unto you and peace be multiplied. Bleffed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the refurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, referved in heaven for you, who are kept by the power of God through faith unto falvation ready to be revealed in the laft time. Wherein ye greatly rejoice, though now for a feafon (if need be) ye are in heaviness through manifold tempta-Vol. III. Hh tions:

tions: that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen ye love; in whom, though now ye fee him not, yet believing, ye rejoice with joy unspeakable, and full of glory: receiving the end of your faith, even the falvation of your fouls. Of which falvation the prophets have enquired and fearched diligently, who prophesied of the grace that should come unto you: fearthing what, or what manner of time the Spirit of Christ which was in them did fignify, when it testified before-hand the fufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themfelves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven, which things the angels defire to look into. Wherefore gird up the loins of your mind, be fober, and hope to the end for the grace that is to be brought unto you, at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, fo be ye holy in all manner of conversation: because it is written, be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forafmuch as ye know that ye were not redeemed with corruptible things, as filver and gold, from your vain conversation, received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without fpot: who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you: who by him do believe in God that raifed him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your fouls in obeying the truth through the Spirit, unto unfeigned love of the brethren; fee that ye love one another with a pure heart fervently: being born again, not of corruptible feed, but of incorruptible, by the word of God, which liveth and abideth For all flesh is as grass, and all the glory of man as the flower of grafs. The grafs withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. Wherefore

Wherefore laying afide all malice and all guile and hypocrifies and envies and all evil-speakings, as new-born babes defire the fincere milk of the word, that ye may grow thereby; if fo be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively Rones, are built up a spiritual house, an holy priesthood, to offer up spiritual facrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the fame is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I befeech you as strangers and pilgrims, abstain from fleshly lusts, which war against the foul; having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's fake: whether it be to the king, as supreme: or unto governors, as unto them that are fent by him for the punishment of evil-doers, and for the praise of them that do well. For fo is the will of God, that with welldoing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousnefs, but as the fervants of God. Honour all men: love the brotherhood: fear God: honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, fuffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and fuffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow his sleps: who did no sin, neither was Hh2 guile

guile found in his mouth: who, when he was reviled, reviled not again; when he fuffered, he threatened not; but committed himself to him that judgeth righteously: who his own felf bare our fins in his own body on the tree: that we being dead to fin should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going aftray: but are now returned unto the shepherd and bishop of your fouls.

Likewise, ye wives, be in subjection to your own husbands: that if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear: whose adorning let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the fight of God of great price. For after this manner in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil be evil, or railing for railing: but contrariwife, bleffing; knowing that ye are thereunto called, that ye fhould inherit a bleffing. For he that will love life, and fee good days, let him refrain his tongue from evil, and his lips that they fpeak no guile. Let him eschew evil, and do good; let him feek peace, and enfue it. For the eyes of the Lord are over the righteous, and his ears are open anto their prayers, but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye fuffer for righteousness' fake, happy are ve: and be not afraid of their terror, neither be troubled; but fanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: having a good conscience; that whereas they speak evil of you, as of evil doers, they may be assamed that salsly accuse your good conversation in Christ. For it is better if the will of God be fo, that ye suffer for well-doing, than for evil-doing.

For Christ also hath once suffered for sins, the just for the unjust (that he might bring us to God) being put to death in the slesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the slesh, but the answer of a good conscience towards God) by the resurrection of Jesus Chirst who is gone into heaven, and is on the right hand of God, angels and authorities, and powers being made subject unto him.

Forasinuch then as Christ hath suffered for us in the flesh. arm yourselves likewise with the same mind: for he that hath fuffered in the flesh, hath ceased from fin; that he no longer should live the rest of his time in the slesh, to the lusts of men, but to the will of God. For the time past of our life may fusfice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to same excess of riot, speaking evil of you: who shall give an account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore fober, and watch unto prayer. And above all things have fervent charity among yourfelves: for charity shall cover the multitude of fins. Use hospitality one to another without grudging. As every man bath received the gift, even fo minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen. Beloved, think it not strange concerning the fiery trial, which is to try you, as though fome strange thing happened unto you: but rejoice inalmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory, and of God resteth upon you: on their part he is evil spoken Hh 3

of, but on your part he is glorified. But let none of you fuffer as a murderer, or as a thief, or as an evil-doer, or as a bufy-body in other men's matters. Yet if any man fuffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? and if the righteous scarcely be saved, where shall the ungodly and sinner appear? Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful creator.

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God, which is among you, taking the overfight thereof, nnot by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over God's heritage. but being enfamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility: for God refisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him, for he careth for you. Be fober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, feeking whom he may devour. Whom refift fledfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have fuffered a while, make you perfect, stablish, strengthen, fettle you. To him be glory and dominion for ever and ever. Amen. By Silvanus, a faithful brother unto you (as I suppose) I have written briefly, exhorting and testifying, that this is the true grace of God wherein ye stand. The church that is at Babylon, elected together with you, faluteth you, and fo doth Marcus my fon. Greet ye one another with a kifs of charity. Peace be with you all that are in Christ Jesus. Amen.

unto

1 Epistle of St. John.

THAT which was from the beginning, which we have heard; which we have feen with our eyes, which we have looked upon, and our hands have handled of the word of life; for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father: and was manifested unto us; that which we have feen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jefus Christ. And thefe things write we unto you, that our joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we fay that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all fin. If we fay that we have no fin, we deceive ourfelves, and the truth is not in us; if we confess our fins, he is faithful and just to forgive us our fins, and to cleanse us from all unrighteousness. If we say that we have not finned, we make him a liar, and his word is not in us.

My little children, these things write I unto you, that ye fin not. And if any man fin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our fins: and not for our's only, but also for the fins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that faith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that faith, he abideth in him, ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that faith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness. and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. I write

unto you, little children, because your fins are forgiven you for his name's fake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world. the lust of the slesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world paffeth away, and the luft thereof: but he that doeth the will of God abideth for ever. Little children, it is the last time: and as ye have heard that antichrist shall come. even now are there many antichrists: whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ve know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son. Whofoever denieth the Son, the fame hath not the Father: but, he that acknowledgeth the Son hath the Father alfo. Let that therefore abide in you, which we have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father. And this is the promise that he hath promifed us, even eternal life. These things have I written unto you concerning them that feduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but, as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that when he shall appear, we may have considence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteoufness is born of him.

Behold

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the fons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himfelf, even as he is pure. Whofoever committeth fin transgreffeth also the law: for fin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no fin. Whofoever abideth in him finneth not: who foever finneth hath not feen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth fin is of the devil; for the devil finneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Wholoever is born of God doth not commit fin; for his feed remaineth in him: and he cannot fin, because he is born of God. In this the children of God are manifest, and the children of the devil: who foever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and flew his brother. And wherefore flew he him? because his own works were evil, and his brother's righteous. Marvel not my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whofoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whofo hath this world's good, and feeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And what soever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his fight, And this

is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hathgiven us.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof you have heard that it should come, and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God fent his only-begotten Son into the world, that we might live through him. Herein is Toye, not that we loved God, but that he loved us, and fent his Son to be the propitiation for our fins. Beloved, if God fo loved us, we ought also to love one another. No man hath feen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his fpirit. And we have feen and do teftify, that the Father fent the Son to be the Saviour of the world. Whotoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because sear hath torment: he that feareth, is not made perfect in love. We love him, because he first loved us. If a man fay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath feen, how can he love God whom he hath not feen? And this

this commandment have we from him, That he who loveth

God, love his brother also.

Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For what soever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himfelf: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us, eternal life: and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatfoever we alk, we know that we have the petitions that we defired of him. If any man fee his brother fin a fin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a fin unto death: I do not fay that he shall pray for it. All unrighteouluels is fin: and there is a fin not unto death. We know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols, Amen

PART II.

Epistolary Discourses from the ancient Heathens.

Xenophon to Crito.

OUR wife master Socrates was wont to say, that those parents who took more care to enrich their children, than educate them virtuously, did like grooms that fed their horses high, and neglected to train them to the manage. Hereby though these beasts were in better case, yet were they nevertheless worse for service; whereas the excellency of that creature confifts not in his fatnels, but his ferviceableness in war. No less mistaken are all fathers that purchase great estates for their sons, and then omit to bestow the same care on their persons, by which means their posfessions will be more valued than themselves; whereas, on the contrary, a man ought always to be more effeemed than his land. Whosoever therefore breeds his children well, gives them much, though he leaves them little. The condition of the mind is alone to be respected. Good men require only what is fufficient: bad ever thirst after excess. Supply your child's necessities, and being well educated he will despise superfluous plenty. Farewel.

Savages' Letters of the Ancients.

Pontius Pilate to the emperor Tiberius.

I AM witness of the Jews entailing misery on themselves. and their posterity, prompted by a pernicious envy, to an , unjust and cruel sentence. The express declaration of the oracles established among them, by the venerable authority of their ancestors, promifed the coming of their God by the medium of a young virgin, to be their rightful prince; and these oracles had their event in the time of my government of Judea; for there is fcarce a man of these parts but is witness of his giving fight to the blind, cleanfing the leprous, and curing the lame; he in the eyes of all men drove out devils, and delivered those that were possessed with unclean spirits; from the graves he revived the dead;

the tempestuous winds obeyed him, and the waves like firm land supported him. These and a vast number of other miracles got him the title of the Son of God. But the envy and hatred of the chief priests, prompted them to an open opposition of him, which ended lately in feizing him, and bringing him as a criminal before me, laden with the odious names of a magician, deferter, oppugner of, and apostate to, the laws of their country. Deceived by their specious pretences, and believing their eager complaints, I caused him, purfuant to the Roman laws, to be scourged, and afterwards delivered him into their hands, to be proceeded against according to their own customs and laws: in purfuit of these they condemned and hung him upon a cross; and when his friends were permitted to bury his body, they fet a guard of foldiers over him, of which number were feveral of my troops, who beheld him arife the third day from the dead. But in nothing did the villary of the Jews more appear, than extending their malice beyond the grave, by bribing with large rewards the foldiers to fay, that his difciples came by night and stole him away. The soldiers took the money, however they every where declare, that they faw both the vision of angels, and Jesus rise from the dead. These things I thought it my duty to acquaint your majesty with, left any one through the false and infinuating arts of the Jews, should endeavour to impose upon you, in so im-Savages' Letters of the Ancients. portant a matter of fact.

Lentulus, governor of Jerusalem, to the senate and people of Rome.

THERE has lately appeared in these parts, a man of fingular virtue, who is yet alive, named Jelus Christ, whom, the Gentiles call the prophet of truth, and his followers the Son of God. He cures all distempers, and redeems the dead themselves. As to his person he is tall and comely, and of a venerable aspect, which gives both love and awe; his hair bright, curling, and flowing down his fhoulders, parted in the middle of the head after the Nazarite mode. His countenance plain and most open, his face without spot or wrinkle, and adorned with a modest blush; his nose and mouth of a graceful turn, a beard forked, large, though not long, and red, as his hair; his eyes bright and voluble; when he reprehends, terrible; when he admonishes, amiable, and pleasant, as is consistent with gravity. He has never been seen to laugh, but often to weep. His discourse

discourse is modest and grave, without loquacity; his limbs justly proportioned, and to the eye agreeable, and beautiful among the sons of men.

Savages' Letters of the Ancients.

Socrates to king Ochus.

YOU profer me part of your kingdom, and invite me to it, but that not fo much to share with you in the government, as to govern both your fubjects, and yourself. For my part, lord Ochus, I have never yet known how to command, and would no more undertake fuch a task, than pretend to play at dice without ever being taught. If others were of the fame mind, we should doubtless have fewer troubles than we have; whereas now the confidence of those that are ignorant exceeds the ability of fuch as are skilful. Hence it comes, that fortune is made yet greater than she really is by these men, whose folly encreases her power. Besides, I know well that more honour and esteem is due to a king, than a private person; and as I had rather go a foot, than ride without skill to manage my horse, so shall I never take care to gild my days, with glorious afflictions. Farewel. Savages' Letters of the Ancients.

Isocrates to Demonicus.

WE are all fensible the opinions of good and bad men. differ much, and in many things, especially in matters of friendship and conversation. The latter will only value you when present; whereas the former always shew the same respect for their friends, though they be never so remote from them. Likewise the friendship of those lasts to perpetuity. whilst that of the others vanishes as foon as professed. Judging therefore it would be more proper for fuch as thirst after wildom and glory to hearken to the virtuous than vicious, I have determined to fend you this letter, as well to confirm the friendship betwixt us, as to revive the memory of that long familiarity, which was between your father and me, fince it is but reasonable a son should succeed to his father's friends, as well as to his estate. Those that instruct youth how they should speak, certainly do well, but those that teach them how to live, undoubtedly do better: for the former only direct the tongue, whereas the latter reform the mind. As for the first, I shall at present omit giving you rules for discourfe, and confine myfelf, wholly to instructing you how

you ought to live, shewing what you are to avoid, what to feek, and with whom you are to converse. Virtue is certainly the most noble and fecure possession a man can have. Beauty is worn out by time, or impaired by sickness. Riches lead youth rather to destruction, than welfare, and without prudence are foon lavished away. While virtue alone, the only good that is durable, always remains with the person that has once entertained her. She is preferable both to wealth and a noble extraction, floth being ever esteemed blameable, and labour honourable, and praise-worthy. Why else was Hercules so much commended, or Theseus so highly valued by his posterity? But considering the good life of the honest man your father, you need go no farther than your own family, for an example to square your actions by. His fingle pattern will display more conduct than all the doctrine I can preach to you. Whilst he lived, he paid the greatest deference to virtue, nor ever suffered himself to be overcome by eafe and idlenefs. He rather continually devoted his life to labour and exercife, whereby his body grew more robuft, and mind more enlivened. He never fought after more riches, than were necessary for his ordinary support, and used those he had with such moderation as if he had only regard to immortality. He was not a mechanic in his way of living, though in his profession; but lived like a gentleman, always endeavouring to be as ferviceable to his friends as he could, ever fetting a greater value upon virtuous perfons, than his parents. But I should never have done, should I proceed to relate all the commendable customs of that great man. I shall therefore reserve what is farther to be faid for another occasion, where it may be proper to speak of him. My prefent purpose was only to let you know, by the by, what a good man you had to your father. By his life you ought to regulate your own, taking a pattern of your proceedings from his practice, which you are no less acquainted with than I can be. Nevertheless to acquit myfelf of the duty of a friend, I have determined to prefent you with the following instructions.

1. Shew yourfelf at all times religious towards the Gods; and that not only by oblations and facrifices; but also with yows and prayers, that you may be faid both to employ your

wealth well, and to fatisfy the world of your faith.

2. Always honour the Gods, that you may not only be esteemed devout, but likewise obedient to the laws.

3. Behave yourfelf to your parents, as you would have your children do to you, when you thall have any.

4. Exercife

4. Exercise your body frequently, that you may thereby

become robust and healthy.

5. Be not immoderate in mirth, nor over-forward in talking, the one proceeding from folly, and the other from pre-fumption.

6. What is improper to be done, do you esteem improper

to be faid.

7. Do not put on a melancholy air, for fear men take it

for a token of ignorance.

8. Do not think to conceal an illast, for though no body should come to know it otherwise, yet will your conscience discover it in your face.

9. Fear the Gods, honour your parents, respect your

friends, and obey the laws.

10. Partake only of virtuous recreations, for, as these di-

vert, the contrary hurt.

11. Avoid giving occasion for calumny, if possible, though never so improbable, because the majority of men, not knowing the truth, are apt to be governed by opinion.

12. Do every thing as if every body faw you, for though you have a mind to conceal any thing, yet will it at length

come to be known.

13. You will always be valued, if you do nothing that you should blame in others.

14. It is as discommendable a thing to resuse instruction,

as a present from a friend.

15. Employ your time in improving yourfelf by other men's documents; fo shall you come easily by what others have laboured hard for.

16. Prefer knowledge to wealth, for the one is transitory,

and the other perpetual.

17. Do not grudge travelling into distant countries for knowledge; when the merchant does the like after gain.

18. Be affable in your address, and inoffensive in your be-

haviour.

19. Be courteous to every one, but converse chiefly with good men; fo shall you frustrate the calumnies of the bad, and acquire the favour of the good.

20. Do not always keep company with the fame persons, nor discourse still on the same subject, for the best things at

length grow tedious.

21. Accustom yourself to bear with missortunes, that you

may be able to do fo when you are obliged to it.

22. Be more careful of keeping your word than your money, it being not a little commendable for a man to behave himfelf

fo that he may be trufted as much on account of his honefty, as his bond.

23. Tell your fecret to nobody, unless where it is as heneficial to him that hears it, as to you that discover it.

24. Never engage in friendship with any one, till you

know how he has dealt by his other friends.

25. Do not be over-hafty in declaring yourfelf a friend, but when you have once done fo, perfevere in your friend-fhip, for it is equally as unreputable to change ones friends often, as to have none at all.

26. To make trial of your friends, communicate to them what you would have divulged, for if they reveal it, no damage will accrue to you, and if they conceal it, you have the

fatisfaction you defired.

27. Always prevent your friends necessities, by supplying

them before they shall ask.

28. Esteem it no less a misfortune to be out-done by your

friends benefits, than your enemies injuries.

29. Admit into your friendship not only those that lament your adversity, but likewise those that envy your prosperity, because the former many times turn to the latter.

30. Talk often on your absent friends in company of those that are present; to the end they may think they shall be

well spoken of upon the same occasion.

- 31. Not only endeavour to get riches, but to enjoy them when you have done, for in the former case, you will have the pleasure of heaping them up, and in the latter of using them.
- 32. Never torment yourfelf with repining at your condition, be it what it will; but rather do all you can to better it.
- 33. Never reproach any man's misfortune, because fortune is common to us all, and nobody knows what he may come to.
- 34. Always relieve good men; but he that is charitable to the bad, beflows favours upon dogs, that will bark even at their benefactors.

35. Be not grave in flight matters, nor flight in grave, be-

cause all that is out of season is impertment.

36. Be careful how you behave yourfelf in drink, and always rife before you are fuddled; for when the mind is once over-charged with wine, it is like a horse that overthrows its rider.

37. When you have a mind to gain any man's friendship, speak well of him, to the end it may come to his hearing.

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38. The beginning of friendship is praise, and of enmity detraction.

39. When you are about to do any thing, have regard to what is past, which will give you a great light into what is to come.

40. Be not over-hafty in your deliberation, but when you have once determined a thing, be fure to perfevere in it.

41. Happiness is the greatest bleffing that can come from heaven, and good counsel that which comes from ourselves.

42. When you have not courage to begin an attempt, confer first with your friend in the third person, so shall you

have his opinion, without discovering yourself.

43. When you are determined to advise with any one, about doing any thing, consider first how he has behaved himself in his own affairs, for it is unlikely he will be able to counsel you well, when he could not do so to himself.

44. Nothing can four a man on more to take care of himfelf, than the confideration of losses he has sustained by his indiscretion; for we should not be so desirous of health.

were it not for the incommodities of fickness.

45. Always conform to the manners of your prince, whereby you will fecure his favour, and confequently have greater authority with the people.

46. When you shall be promoted to any post, never advise with bad men that are your inseriors; if you do, you will

be fure to bear all the blame of their counsel.

47. Lay down a public charge, rather with reputation, than riches; ever confidering, that a good name is at all times preferable to a good estate.

48. Endeavour to get a superiority, and yet content your-

felf with an equality.

49. It is better to be a poor good man, than a rich knave: for riches are only of use to the living, and virtue is of much

greater fervice to the dead.

50. Do not envy those that enrich themselves unlawfully; but rather those that ruin themselves by doing good; for though these last have nothing else to rely upon, yet will they have virtuous hopes.

51. Enure your body to labour, and your mind to thought; fo shall you be able to effect whatever you undertake, and to foresee what will be most beneficial to you.

52. Consider well what you have to do, because oftentimes

the tongue forestalls the mind.

53. Reflect that there is nothing permanent in this world; and then you will neither be overjoyed at prosperity, nor dejected in adversity.

54. Take

54. Take only two occasions of speaking, either of those things you are well acquainted with, or of those you stand in need of; for of all others, it is for the most part better to hold ones tongue than to talk.

55. Enjoy good things moderately, and bear with bad pa-

tiently.

56. Endeavour to be as fecret as you can, for it would be abfurd to keep your money locked up, and let every body know your intentions.

57. Ever apprehend reproach, more than danger.

58. Death is a frightful thing to wicked men, but the virtuous need only stand in awe of dishonour and ignominy.

59. Live always as fecurely as you can; but if honour calls you to risk your life, it is better to fight bravely, than to avoid it shamefully, especially considering we are all born to die, and virtuous people have only the privilege to die well.

Do not wonder, dear Demonicus, that many of the foregoing precepts, fuit not with your years. I at first determined not only to counsel you for the present, but to leave you instructions for the future, which I doubt not you will foon be able to relish. Not being willing that you should have recourse to any other master, I took care to insert at once all that I thought might be useful to you. Though youth, like fick people, be generally apt to defire what is hurtful for them, yet I thank the gods, I have reason to conceive another opinion of you. I can eafily perceive by your studies, what your future life will be, for he that so early can apply himself to virtue, must of consequence delight in the rules that lead him to it. There is no bettter incentive to commendable actions, than confideration of what content they bring, whereas, on the contrary, floth and luxury both tire and difgust us. Virtue alone can occasion a durable delight. I cannot fay, but vice has its pleasure in the beginning, but grief and repentance foon fucceed, and what at first has a satisfaction becomes at last a torment. In all affairs of this life we have more regard to the end, than beginning, and judge of every thing by its event. You may also confider, that wicked men have no constancy in their proceedings, whereas virtuous persons cannot alter their course without exposing themselves to the greatest infamy, for what is looked upon as unnatural to the former, will be reputed monstrous in the latter. If we blame liars for uttering falfities, much greater reason have we to do those that have all their manners irregular, for they not only do injury to themselves, but Ii2 likewile likewise prove ungrateful to fortune, which has blessed them with riches and honour. Moreover, if we have regard to the immortal gods, we may see what difference they have always put between virtue and vice. Jupiter, that begot both Hercules and Tantalus, raised the one to immortality for his virtue, and severely punished the other for his wickedness. These examples must needs induce us to abhor vice and love virtue. To conclude, therefore, dear Demonicus, I do not desire you should confine yourself wholly to my precepts. You have many great poets that will instruct you how to live; and as the bee slies from slower to flower, and takes from each what is proper for its purpose, so do I advise you to inspect all the manners and writings of mankind to form the conduct of your life. Farewel.

Pliny to Trajan, Emperor of Rome.

1T is my custom, Sir, to confult you upon all things about which I have any doubt. For who can better either refolve my doubts, or remove my ignorance? I never was present at any of the processes against the Christians. Therefore, I know neither what it is in them that uses to be punished, nor how far the inquiry concerning them uses to be carried. Moreover, I hefitated not a little, whether there was not some distinction of ages to be made; whether the weakest differ in guilt from the more robust; whether pardon may be granted to the penitent; or if it ought to be no advantage to him, who was really a Christian, to have left off being fo; withal, whether the name itself, without any other crimes, or crime going along with the name, ought to be punished. In the mean time, with respect to those who were brought before me as Christians, I observed this method: I alked them, whether they were Christians? And when they confessed, I asked them a second, and a third' time, threat'ning the punishment. Those who persevered I ordered to be carried off. For whatever that might be which they confelled, I did not doubt that their contumacy and inflexible obstinacy ought to be punished. There were others infected with the like phrenfy, whom, becanfe they were Roman citizens, I fet down as to be remitted to the city. The crime, as commonly happens, spreading itself by the very profecution, more species thereof immediately occurred. An anonymous libel was given in, containing

the names of many. These denied that they were Christians, or ever had been; whilst at the same time they invoked the gods, I repeating the form before them, and by offering incense and wine worshipped your image, which, for this purpofe, I had ordered to be brought along with the ftatutes of the gods. Moreover, they reviled Christ: none of which things, they fay, those who are really Christians can be compelled to do. Therefore I judged they were to be difinisfed. Others, came by an informer, faid they were Christians, but denied it again; they had been so, but had left off some three years ago, some more years, and some even twenty. All these worshipped both your image and the statutes of the gods. These also reviled Christ. They affirmed, however, that this was the whole of their fault or error: that they were wont on an appointed day to meet before it was light, and to fing with one another an hymn to Christ as a god; and to bind themselves with an oath not to do any wicked thing, but to commit no thefts, no robberies, no adulteries, to break no promife, and to refuse giving no pledge when asked. These things finished, it was their custom to depart, then to meet again, in order to take food, which, however, was innocent and eaten in common. But even this they had left off doing after my edict, whereby, according to your orders, I had prohibited illegal focieties. From this account, I judged it more necessary to fearch out the truth, even by torture, from two young women who were called deaconesses. But I found nothing elfe but a perverse and immoderate superstition. Wherfore. deferring farther cognizance of the matter, I have recourse to you for advice. For it feems to me a matter worthy of deliberation, chiefly because of the number of those who are in danger. For many of all ages, of every rank, and of both fexes also, are called to account and will be called. Neither through the cities only, but the villages also and the country. is the contagion of that superstition spread, which it appears, may yet be stopped and corrected; at least it is very certain. that the almost desolate temples are begun to be frequented, and the facred rites long neglected to be renewed. Moreover, the victims every where are fold, of which hitherto force any buyer was found. From this it is eafy to collect what a multitude of men may be reclaimed, if there is allowed place for repentance.

Trajan to Pliny.

YOU have my Secundus, followed the method which you ought, in discussing the causes of those who were delated to you as Christians. Nor indeed is it possible, in general, to determine any thing which may have the appearance of a certain rule in this matter. These men are not to be searched after by you. If they are accussed and convicted, they are to be punished: yet so, that if any denies himself to be a Christian, and makes the same manifest in sact, namely, by worshipping our gods, although he may have been suspected formerly, let him obtain pardon on account of his repentance. But anonymous libels presented ought to have no weight in any criminal trial, for it is a very bad precedent, and by no means belonging to this age. Pliny's Letters.

Pliny to Tacitus.

YOUR request that I would fend you an account of my uncle's death, in order to transmit a more exact relation of it to posterity, deserves my acknowledgements; for if this accident shall be celebrated by your pen, the glory of it, I am well assured, will be rendered for ever illustrious. And notwithstanding he perished by misfortune, which, as it involved at the fame time a most beautiful country in ruins, and destroyed fo many populous cities, seems to promise him an everlafting remembrance; notwithstanding he has himself composed many and lasting works; yet I am perfuaded, the mentioning of him in your immortal writings, will greatly contribute to eternize his name. Happy I efteem those to be, whom providence has distinguished with the abilities either of doing fuch actions as are worthy of being related, or of relating them in a manner worthy of being read; but doubly happy are they who are bleffed with both these uncommon talents: in the number of which my uncle, as his own writings, and your history will evidently prove, may justly be ranked. It is with extreme willingness, therefore, I execute your commands; and should indeed have claimed the task if you had not enjoined it. He was at that time with the fleet under his command at Mifenum. On the 24th of August, about one in the afternoon, my mother defired him to observe a cloud which appeared of a very unufual fize and fhape. He had just returned from taking the benefit of the fun, and after bathing himfelf in cold

cold water, and taking a flight repast, was retired to his fludy: he immediately arose and went out upon an eminence from whence he might more distinctly view this very uncommon appearance. It was not at that distance discernible from what mountain this cloud iffued, but it was found afterwards to afcend from mount Vesuvius. I cannot give you a more exact description of its figure, than by resembling it to that of a pine tree, for it shot up a great height in the form of a trunk, which extended itself at the top into a fort of branches; occasioned, I imagine, either by a sudden gust of air that impelled it, the force of which decreased as it advanced upwards, or the cloud itself being pressed back again by its own weight, expanded in this manner: it appeared some times bright and sometimes dark and spotted, as it was either more or less impregnated with earth and cinders. This extraordinary phænomenon excited my uncle's philosophical curiofity to take a nearer view of it. He ordered a light veffel to be got ready, and gave me the liberty, if I thought proper, to attend him. I rather chose to continue my studies; for, as it happened, he had given me an employment of that kind. As he was coming out of his house he received a note from Rectina the wife of Baffus, who was in the utmost alarm at the imminent danger which threatened her; for her villa being situated at the foot of mount Vesuvius, there was no way to escape but by sea; she earnestly entreated him therefore to come to her affiftance. He accordingly changed his first design, and what he began with a philosophical, he purfued with an heroical turn of mind. He ordered the gallies to be put to fea, and went himself on board with an intention of affifting not only Rectina, but feveral others; for the villas stand extremely thick upon that beautiful coast. When hastening to the place from whence others fled with the utmost terror, he steered his direct course to the point of danger, and with fo much calmness and prefence of mind, as to be able to make and dictate his observations upon the motion and figure of that dreadful scene. He was now fo nigh the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the ships, together with pumice-stones, and black pieces of burning rock: they were likewise in danger not only of being a-ground by the sudden retreat of the sea, but also from the vast fragments which rolled down from the mountain, and obstructed all the shore. Here he stopped to consider whether he should return back again; to which the pilot advising him, Fortune, said he, befriends the brave; carry carry me to Pomponianus. Pomponianus was then at Stabiæ, feparated by a gulph, which the fea, after feveral infentible windings, forms upon the shore. He had already fent his baggage on board; for tho' he was not at that time in actual danger, yet being within the view of it, and indeed extremely near, if it should in the least increase, he was determined to put to fea as foon as the wind should change. It was favourable, however, for carrying my uncle to Pomponianus, whom he found in the greatest consternation: he embraced him with tenderness, encouraging and exhorting him to keep up his spirits, and the more to dissipate his fears, he ordered, with an air of unconcern, the baths to be got ready; when after having bathed, he fat down to supper with great chearfulness, or at least (what is equally heroic) with all the appearance of it. In the mean while the eruption from mount Vesuvius slamed out in several places with much violence, which the darkness of the night contributed to render ftill more visible and dreadful. But my uncle, in order to footh the apprehensions of his friend, affured him it was only the burning of the villages, which the country people had abandoned to the flames: after this he retired to rest, and it is most certain he was so little discomposed as to fall into a deep fleep; for being pretty fat, and breathing hard, those who attended without actually heard him fnore. The court which led to his apartment being now almost filled with stones and ashes, if he had continued there any time longer, it would have been impossible for him to have made his way out; it was thought proper therefore to awaken him. got up, and went to Pomponianus and the rest of his company, who were not unconcerned enough to think of going to bed. They confulted together whether it would be most prudent to trust to their houses, which now shook from side to fide with frequent and violent concussions; or sly to the open fields, where the calcined flones and cinders, tho' light indeed, yet fell in large showers, and threatened destruction. In this diffress they resolved for the fields, as the less dangerous fituation of the two: a refolution, which, while the rest of the company were hurried into by their fears, my uncle embraced upon cool and deliberate confideration. They went out then, having pillows tied upon their heads with napkins; and this was their whole defence against the florm of stones which fell round them. It was now day every where elfe, but there a deeper darkness prevailed than in the most obscure night; which however was in some degree diffipated by torches and other lights of various kinds. They thought

thought proper to go down farther upon the fliore to observe if they might fafely put to fea, but they found the waves still run extremely high and boisterous. There my uncle, having drank a draught or two of cold water, threw himfelf down upon a cloth which was spread for him, when immediately the flames, and a strong smell of sulphur, which was the fore-runner of them, dispersing the rest of the company, obliged him to rife. He raised himself up with the affistance of two of his fervants, and inftantly fell down dead; fuffocated, as I conjecture, by some gross and noxious, vapour, having always had weak lungs, and frequently subject to a difficulty of breathing. As foon as it was light again, which was not till the third day after this melancholy accident, his body was found entire, and without any marks of violence upon it, exactly in the same posture that he fell, and looking more like a man afleep than dead. During all this time my mother and I were at Misenum.-But as this has no connection with your history, fo your enquiry went no farther than concerning my uncle's death; with that therefore I will put an end to my letter: fuffer me only to add, that I have faithfully related to you what I was either an eye-witness of myself, or received immediately after the accident happened, and before there was time to vary the truth. You will chuse out of this narrative such circumstances as shall be most suitable to your purpose: for there is a great difference between what is proper for a letter, and an history; between writing to a friend, and writing to the public. Farewel.

Pliny to Tacitus.

THE letter which, in compliance with your request, I wrote to you concerning the death of my uncle, has raised, it seems, your curiosity to know what terrors and dangers attended me while I continued at Misenum; for there, I

think, the account of my former broke off:

Tho' iny shock'd foul recoils, my tongue shall tell. My uncle having left us, I pursued my studies which prevented my going with him, till it was time to bathe. After which I went to supper, and from thence to bed, where my sleep was greatly broken and disturbed. There had been for many days before some shocks of an earthquake, which the less surprised us as they are extremely frequent in Campania; but they were so particularly violent that night, that they

cipitation.

not only shook every thing about us, but seemed indeed to threaten total destruction. My mother flew to my chamber. where she found me rising, in order to awaken her. We went out into a small court belonging to the house, which feparated the fea from the buildings. As I was at that time but eighteen years of age, I know not whether I should call my behaviour in this dangerous juncture, courage or rashness; but I took up Livy, and amused myself with turning over that author, and even making extracts from him, as if all about me had been in full fecurity. While we were in this posture, a friend of my uncle's, who was just come from Spain, to pay him a visit, joined us, and observing me sitting by my mother with a book in my hand, greatly condemned her calmness, at the same time that he reproved me for my careless security: nevertheless I still went on with my author. Though it was now morning, the light was exceedingly faint and languid; the buildings all around us tottered, and though we flood upon open ground, yet as the place was narrow and confined, there was no remaining there without certain and great danger: we therefore refolved to quit the town. The people followed us in the utmost consternation. and (as to a mind distracted with terror, every suggestion feems more prudent than its own) pressed in great crouds about us in our way out. Being got at a convenient distance from the houses, we stood still, in the midst of a most dangerous and dreadful scene.

The chariots which we had ordered to be drawn out, were fo agitated backwards and forwards, though upon the most level ground, that we could not keep them fleady, even by supporting them with large stones. The sea seemed to roll back upon itself, and to be driven from its banks by the convulfive motion of the earth; it is certain at least the shore was considerably enlarged, and several sea animals were left upon it. On the other side, a black and dreadful cloud burfting with an egnious ferpentine vapour, darted out a long train of fire, relembling flashes of lightening, but much larger. Upon this our Spanish friend, whom I mentioned above, addressing himself to my mother and me with greater warmth and earnestness: If your brother and your uncle, faid he, is fafe, he certainly wishes you may be so too, but if he perish, it was his desire, no doubt, that you might both furvive him: why therefore do you delay your escape a moment? We could never think of our own fafety, we faid, while we were uncertain of his. Hereupon our friend left us, and withdrew from the danger with the utmost pre-

cipitation. Soon afterwards, the cloud feemed to descend, and cover the whole ocean; as indeed, it entirely hid the island of Caprea, and the promontory of Misenum. My mother strongly conjured me to make my escape at any rate, which as I was young I might eafily do: as for herfelf, fhe faid, her age and corpulency rendered all attempts of that fort impossible, however she would willingly meet death, if the could have the fatisfaction of feeing that the was not the occasion of mine. But I absolutely refused to leave her, and, taking her by the hand, I led her on : the complied with great reluctance, and not without many reproaches to herself for retarding my flight. The ashes now began to fall upon us, tho' in no great quantity. I turned my head, and observed behind us a thick smoke, which came rolling after us like a torrent. I proposed while we had yet any light, to turn out of the high road, lest she should be pressed to death in the dark, by the crowd that followed us. We had scarce stepped out of the path, when darkness overspread us, not like that of a cloudy night, or when there is no moon, but of a room when it is shut up. and all the lights extinct. Nothing then was to be heard but the shrieks of women, the screams of children, and the cries of men; fome calling for their children, others for their parents, others for their husbands, and only distinguishing each other by their voices; one lamenting his own fate, another that of his family; fome wishing to die, from the very fear of dying; fome lifting their hands to the gods; but the greater part imagining, that the last and eternal night was come, which was to destroy both the gods and the world together. Among these there were some, who augmented the real terrors by imaginary, and made the frighted multitude falfely believe that Mifenum was actually in flames. At length a glimmering light appeared, which we imagined to be rather the forerunner of an approaching burst of flames, as in truth it was, than the return of day: however the fire fell at a distance from us: then again we were immersed in thick darkness, and a heavy shower of ashes rained upon us, which we were obliged every now and then to shake off, otherwise we should have been crushed and buried in the heap. I might boaft, that during all this scene of horror, not a figh or expression of fear escaped from me, had not my fupport been founded in that miferable, though strong confolation, that all mankind were involved in the same calamity, and that I imagined I was perishing with the world itself. At last this dreadful darkness was diffipated

diffipated by degrees, like a cloud or smoke; the real day returned: and even the fun appeared, though very faintly, and as when an eclipse is coming on. Every object that presented itself to our eyes, which were extremely weakened, feemed changed, being covered over with white ashes, as with a deep snow. We returned to Misenum. where we refreshed ourselves as well as we could, and passed an anxious night between hope and fear; tho' indeed, with a much larger flare of the latter: for the earthquake still continued, while several enthusiastic people ran up and down, heightened their own and their friends calamities by terrible predictions. However, my mother and I, not with standing the danger we had passed, and that which ftill threatened us, had no thoughts of leaving the place, till we should receive some account from my uncle. And now, you will read this narrative without any view of inferting it in your history, of which it is by no means worthy; and indeed you must impute it to your own request, if it shall appear scarce to deserve even the trouble of a letter. Farewel.

Pliny to Sura.

THE present recess from business we are now enjoying, affords you leifure to give, and me to receive inftruction. I am extremely defirous therefore to know your fentiments concerning spectres, whether you believe they have a real form, and are a fort of divinities, or only the false impresfions of a terrified imagination? What particularly inclines me to give credit to their existence, is a story which I heard of Curtius Rufus. When he was in low circumstances and unknown in the world, he attended the governor of Africa into that province. One evening as he was walking in the public portico, he was extremely furprifed with the figure of a woman which appeared to him, of a fize and beauty more than human. She told him she was the tutelar power that presided over Africa, and was come to inform him of the future events of his life; that he should go back to Rome, where he should be raised to the highest honours, and return to that province invested with the proconsular dignity, and there should die. Accordingly every circumfrance of this prophecy was actually accomplished. It is faid further, that upon his arrival at Carthage, as he was coming out of the ship, the same figure accosted him upon the

shore. It is certain, at least, that being seized with a fit of illnefs, though there were no fymptoms in his cafe that led his attendants to despair, he instantly gave up all hope of recovery; judging, it should seem, of the truth of the future part of the prediction, by that which had already been fulfilled, and of the misfortune which threatened him, by the fuccess which he had experienced. To this story let me add another as remarkable as the former, but attended with circumstances of great horror; which I will give you exactly as it was related to me. There was at Athens a large and spacious house, which lay under the disrepute of being haunted. In the dead of the night, a noise, resembling the clashing of iron, was frequently heard, which, if you listened more attentively, founded like the rattling of chains; at first it seemed at a distance, but approached nearer by degrees: immediately afterwards a spectre appeared in the form of an old man, extremely meagre and ghaftly, with a long beard and dishevelled hair, rattling the chains on his feet and hands. The poor inhabitants in the mean while paffed their nights under the most dreadful terrors imaginable. This, as it broke their rest, ruined their health, and threw them into diftempers, which, together with their horrors of mind, proved in the end fatal to their lives. Even in the day time, though the spirit did not appear, yet the remembrance of it made fuch a strong impression upon their imaginations, that it still feemed before their eyes, and continually alarmed them, though it was no longer present. By this means the house was at last deserted, as being judged by every body to be absolutely uninhabitable; fo that it was now entirely abandoned to the ghost. However, in hopes that fome tenant might be found who was ignorant of this great calamity which attended it, a bill was put up, giving notice that it was either to be let or fold. It happened that Athenodorus the philosopher came to Athens at this time, and reading the bill, enquired the price. The extraordinary cheapnels railed his suspicion; nevertheless, when he heard the whole story, he was so far from being discouraged, that he was more strongly inclined to have it, and, in short, actually did so. When it grew towards evening, he ordered a couch to be prepared for him in the fore part of the house, and after calling for a light, together with his pen and tablets, he directed all his people to retire. But that his mind might not, for want of employment, be open to the vain terrors of imaginary noises and spirits, he applied himself to writing with the utmost attention.

attention. The first part of the night passed with usual filence, when at length the chains began to rattle: however, he neither lifted up his eyes, nor laid down his pen, but diverted his observation by pursuing his studies with greater earnestness. The noise increased and advanced nearer, till it feemed at the door, and at last in the chamber. He looked up and faw the ghost exactly in the manner it had been described to him: it stood before him, beckoning with the finger. Athenodorus made a fign with his hand that it should wait a little, and threw his eyes again upon his papers, but the ghost still rattling his chains in his ears, he looked up and faw him beckoning as before. Upon this he immediately arose, and with the light in his hand, followed it. The ghost slowly stalked along, as if incumbered with his chains. and turning into the area of the house, suddenly vanished. Athenodorus being thus deserted, made a mark with some grafs and leaves where the spirit lest him. The next day he gave information of this to the magistrates, and advised them to order that spot to be dug up. This was accordingly done, and the skeleton of a man in chains was there found; for the body having lain a confiderable time in the ground, was putrified and mouldered away from the fetters. The bones being collected together were publicly buried, and thus after the ghost was appealed by the proper ceremonies, the house was haunted no more. This story I believe upon the credit of others; what I am going to mention I give you upon my own. I have a freed-man named Marcus, who is by no means illiterate. One night as he and his younger brother were lying together, he fancied he faw fomebody upon his bed, who took out a pair of sciffars, and cut off the hair from the top part of his head, in the morning, it appeared the boy's hair was actually cut, and the clippings lay scattered about the floor. A short time after this, an event of the like nature contributed to give credit to the former story. A young lad of my family was fleeping in his apartment with the rest of his companions, when two persons clad in white came in (as he tells the ftory) through the windows, and cut off his hair as he lay, and as foon as they had finished the operation, returned the fame way they entered. The next morning it was found that this boy had been ferved just as the other, and with the very fame circumstance of the hair spread about the Nothing remarkable indeed followed these events, untels that I escaped a profecution, in which, if Domitian (during whose reign this happened) had lived some time longer I should certainly have been involved. For after the death of that emperor, articles of impeachment against me were in his scrutoire, which had been exhibited by Carus. It may therefore be conjectured, since it is customary for persons under any public accusation to let their hair grow, this cutting off the hair of my servants was a sign I should escape the imminent danger that threatened me. Let me desire you then maturely to consider this question. The subject merits your examination; as, I trust, I am not myself altogether unworthy to participate of the abundance of your superior knowledge. And, though you should, with your usual scepticism, balance between two opinions, yet I hope you will throw the weightier reasons on one side, lest, whilst I consult you in order to have my doubts settled, you should dismiss me in the same suspence and uncertainty that occasioned this application. Farewel.

To Macenas.

MŒCENAS, as my verses began, they must end with you. I have long fince bid adieu to the Muses, have gained some reputation, and received my discharge. Why would you again engage your poet? Alas! that genius and strength of mind, which I was formerly master of, have quite forsaken me. Vejanius did wisely in hanging up his arms in Hercules's temple; he now lives quiet and retired in the country, and is no longer under the miserable necessity of supplicating the grace and savour of the people, when distressed by his

adverfary.

I hear a voice perpetually founding in my ears; Turn an old horse loose, and do not any longer run races with him. lest he flag in the course, and lose the glory of his former conquests. For this reason I now take my leave of lyric verse, and of all other trifling amusements whatsoever; I am fully refolved to employ all my time in fearching after truth, and in furnishing my mind with such excellent precepts, as may hereaster do me eminent service, in instructing me how I ought to act in the state I am in. Do not ask me what feet or party I am of; I confine myself to none, but prudently give way as the tempest drives me. Sometimes I engage in affairs of state, and, like Zeno, am jealous in the cause of virtue; then again I insensibly incline to the doctrine of Aristippus, and endeavour to subject affairs to myself, not myself to business. As the night seems long to an impatient lover, whose mistress has deceived him; as the day is tiresome to

the weary labourer who must work till evening; as the years are heavy and tedious to a minor who is under the government of a covetous mother; no less tedious and irksome are the nights and days and years to me, which prevent my learning and practising those precepts; which, if duly observed, will be equally profitable both to the rich and poor, but if neglected, both young and old will share in the misfortune.

It remains therefore that I comfort myfelf, and govern my life by those admirable maxims. If your eyes are fore, will you neglect to anoint them because you cannot see as far as Lynceus? Will you refuse to be cured of the gout, because you despair of Glycon's strength. It is some satisfaction to have made what progress we could in wisdom, when we can

go no farther.

Are you given to covetousness? Do you thirst after riches? There are charms and precepts which will soften the passion, and, in a great measure, take away the distemper. Are you desirous of glory? Read over thrice some precepts of philosophy with care and attention, and they will regulate your desires. The envious and passionate, the drunkard, the debauched and idle person may be reformed; nay even the most brutal nature may be sweetened, if he will but pa-

tiently lend an ear to instruction.

The beginning of virtue is to avoid vice, and the first step to wildom is not to be a fool. Do you not observe to what cares and labours men expose themselves to avoid the two great evils of life, poverty and difgrace? To avoid being poor, the unwearied merchant makes a voyage to the Indies, neither rocks nor tempests can obstruct his passage. Alas! thele are less to be feared than poverty; fo strong is the infatuation, that, rather than learn to contemn these things which you so passionately admire, you will not be instructed, you will not vouchfafe to liften to those who are wifer than yourfelf. What wreftler would chose to contend in villages, rather than at the Olympic games, if he were fure to carry away the prize without any difficulty? Silver is not to be compared with gold, nor gold with virtue; and yet, it is the general cry from one end of Janus-street to the other, O citizens! citizens! get money, first of all, get money, as for virtue feek it afterwards: both young and old, with their bags and tables on their arms, fing constantly this tune. You are a man of untainted integrity, wife, valiant and eloquent; and yet, if you have not four hundred thouland festerces, if but fix or feven thousand are wanting, not withflanding

ftanding your good qualities, you shall still be a Plebeian. The little boys in their ordinary pastimes reason much better, Do well, say they, and you shall be a king. Let us regulate our conduct by this admirable precept; let this be our constant perpetual security, never to do any thing which will wound our consciences, and make us to look pale and be assumed.

Now which is better? Roscius's law, who ordained that no man, who was not worth four hundred thousand sesserces should be made a knight; or the boys fong, which bestows a kingdom on those that do well? The Curii, Camilli, and the noblest Romans fung this fong, and their practice was accordingly. This man perfuades you all he can to get money, that you may have a feat at the theatre; and be a near spectator of Pupius's tragedies, which drew tears from the eyes of all that faw them. He advises you to get it lawfully, if posfible; but if that cannot be done, be fure to get it. Another exhorts you in a very moving affecting manner, to be above the power of fortune; to get free from vice, and to give yourfelf up to the study of virtue, which he encourages you to follow, having nothing more at heart than your good fuccess. Which of these is in your opinion the most honourable man? If the people ask me whence it comes to pass, that, feeing I live amongst them, I am not of their fentiments: why I do not love and hate just as they do. My reply is the same which the fox made to the sick lion; Many visit you, faith he, but none return back : this is the thing which makes me afraid. The people is a many-headed monster; whom or what should I imitate? Some are fond of farming the public revenues; fome endeavour to catch rich widows; others delude old men with presents, in hopes of inheriting their estate; others again grow rich by usury. All this proves no more, than that many men have many inclinations. that one loves one thing, and another another; but can you find the man, who for an hour together is of the fame mind? If a person of distinction say, Baiæ is a sweet delicious place, that in all the world there is not a spot of ground beyond it, in respect of its lovely and beautiful situation. The Lucrine lake is prefently fensible of the ardent defires. which this man has to fettle there. To-morrow, if his humour happen to change, Go, workmen, faith he, carry your tools to Teanum. Is he married? Then nothing appears fo agreeable to him as a fingle life. Is-he a fingle man? Who then are so happy as they who are married? What way shall I take to fix this Proteus, who is never the fame man? Nor is Vol. III. Kk the

the poor man less inconstant; he changes his lodging, beds, baths and barbers; he hires a boat, and grows in a little time

as weary of it, as the great men of their galleys.

If my hair be cut awry, if one fide of my cloak be longer than the other; if my cloaths be new, and linen old: 'you presently laugh at me: but when I differ so unaccountably from myfelf, when I contemn what I lately defired, and again defire what I just now contemned; when I pull down and build up again; when I make square things round, and round ones fquare; when my whole life is high and low, upand down; then you forbear to laugh at me any longer, because so many thousands are like me, and in all respects as great fools as myfelf. Though my life is a feries of contradictions, yet in your opinion I want no guardian, neither do I stand in need of a physician; and yet Mœcenas, though you are my protector, how apt are you to reprimand your friend, who places his whole dependance upon you, upon every trifling occasion? To conclude, the wife man is inferior to none but Jupiter, he is free, rich, beautiful and honourable; he is king of kings; he always enjoys his health to perfection, unless it be when he is troubled with phlegm.

Horace.

To Lollius.

ILLUSTRIOUS Lollius, while you are pleading at Rome, I have carefully read over Homer at Praœneste; and I cannot but fay, that neither Crantor nor Chrysippus have fo fully explained the different nature of virtue and vice, as he has done. If you are at leifure, I will give you my reasons, why I am of this opinion. The poet in the Iliads describes the mad extravagant passions, with which both kings and people were inflamed, in the war that broke out between the Grecians and Trojans; this war, which was occasioned by the love of Paris, lasted so long, that the strength of Greece was almost exhausted. Antenor, on the one part, being willing to put an end to the war, advised, that Helen should be sent back into Greece; but Paris declared, that, though his happiness depended upon it, he would never confent. Nestor, on the other fide, endeavoured all he could to compose the difference between Agamemnon and Achilles; they were both extremely hot and furious, but love, that tyrant of the foul, reigned in the heart of Agamemnon. Whatever follies are acted by princes, their fubjects fuffer for them. Seditions.

Seditions, intrigues, love, anger, and revenge prevail both in

the camp and city. Thus far the Iliads.

In the example of Ulysses, the poet sets before us the admirable effects of courage and wisdom; who, after the taking of Troy, travelled abroad into distant countries, where he diligenty observed the different customs and manners of mankind. In his voyage home, he struggled with a thousand inexpressible difficulties, in all which he came off a conqueror. You have heard of the Sirens' charming voices, and of Circe's enchantments: had our hero so greedily drank up the stall poison as his companions did, his return had been impossible; he had made himself a slave to an infamous prostitute, who would have transformed him into a dog, or sow that lies wallowing in the mire.

We are all of us worthless wretched creatures, we are good for nothing but to eat and drink; we are like the lovers of Penelope, like the debauchees of Alcinous' court, who spend all their time in pampering their bodies; who glory in lying in bed till noon, and in lulling themselves to sleep at night

with the charms of fweet harmony.

Thieves and robbers rife at midnight to cut men's throats; yet fuch is your supplicity, that the consideration of your own fafety is not able to rouse you. If you will not use exercise when you are well, you will be forced to do so, to be cured of the drops. If betimes in the morning before break of day, you do not call for your book and candle; if you do not feriously apply your mind to some useful studies, love and envy will keep you awake, and continually torment you. If a mote be in your eye, you take it out immediately; and yet you neglest the cure of your mind whole years together. What a strange and unaccountable procedure is this? The work is half done, that is begun well. He that delays to lead a good life, is like the clown, who, meeting a river in his way, sat down on the bank till the stream should pass him; but alas! that slows and will flow on, till time shall be no more.

We are folicitous to get money; we defire a blooming pregnant wife to make us happy in a beautiful offspring; we grub up our woods, and plough the lands, which were before untilled, to increase our estates. What occasion has he, who is already blest with a competent fortune, to wish for more? Neither house nor lands, nor gold, nor silver, can cure a sever, or give so much as a moment's ease to a distempered mind. A man must be well both in body and mind to taste and enjoy the blessings of life with comfort and satis-

k 2 faction,

faction. If the veffel be not fweet the wine will turn four. What joy can pictures afford that man, whose eyes are fore? Are fomentations grateful to one that has the gout? Can the fostest music be pleasing to him, who has an imposshume in his ear? No more can that man, who is always racked with desires and fears, take any pleasure in his vast

possessions.

Abstain from pleasure: it is much too dear when purchased with pain. The covetous man is always in want; learn therefore betimes to moderate your desires. The envious man sickens at his neighbour's prosperity. Envy is one of the greatest torments; the Cicilian tyrants, who were masters in all the mystery of cruelty, never invented any thing like it. He that knows not how to govern his anger, will repent of what he did in the heat of his passion, when he breathed nothing but fury and revenge, and wish it a thousand times undone. What is anger? It is madness in perfection, though of a short duration. Be master of this passion, it will either be your tyrant or your slave; curb it with bridles, keep it under with chains.

The tender colt is easily formed by the skilful jockey to obey the check and motions of his rider. The young hound is taught to hunt in the forest, by being bred up to open at a buck's skin trailed up and down the hall. Acquaint your-felf with these excellent maxims while you are young, and your mind is pure and uncorrupted: now is the time to be taught by those who are wifer than yourself. A new vessel will a long time preserve some tincture of the liquor, with which it was first seasoned. I freely declare, that, in the way of virtue to which I invite you, as I will not wait for you, if you lag behind; so neither will I endeavour to come up with you, if you get before me.

To Numicius.

THE only way to be perfectly and conftantly happy, is to admire nothing. There are those who can behold the sun and stars, which move in a regular orderly course, and the certain invariable succession of seasons without any transports. What do you think of the riches of the earth? What of the unexhausted treasures of the sea, which enrich the inhabitants of India and Arabia? What relish ought a man to have for plays? How ought he to regard the applause and favour of the citizens of Rome? This is certain: that he who sears

the contrary to thefe, admires them as much, as he who defires them. The passion is equally troublesome to both, they are equally affrighted at every unhoped for, unexpected accident. It matters not, whether joy or forrow, whether fear or hope has the possession of our hearts, if when any thing happens either good or ill, which was wholly unlooked for, we presently cast our eyes down upon the ground, and grow into statues. Shew me the man that is wife and just; whenever he carries his defires too far, in straining even virtue itself beyond its due limits, he ceases to be so. Now. if you please, admire riches; gaze on the marble statues of your ancestors, doat on your curious brazen vessels, and be paffionately in love with your purple garments adorned with gems and precious stones: rejoice that the eyes of thousands were upon you when you spoke in public; go to the Forum early in the morning; return late in the evening, lest Mutus, who had a plentiful fortune with his wife, be richer than yourfelf. How unbecoming is it, that one of formean and obscure a birth, should be admired by him? O my Numicius, the things which are hidden shall in due time be revealed; and those which now appear so pompous and magnificent shall vanish into nothing; even you, who shine with fo splendid an equipage, must retire in a little time where Numa and Ancus are gone before you. If you languish under any sharp distemper, seek immediately for a remedy. Would you live a happy and contented life? Who would not do fo? Bid a long and last adieu to pleasures, apply yourself to virtue, it is virtue alone that can make you happy. But if you look upon virtue as an empty name, if you laugh at all religion, make hafte lest another arrive before you, and the profits of your voyage come to nothing. Endeavour to get a thousand talents, get another thousand, add a thousand more. and then, that the number may be even, make them four thousand.

Money is the fovereign goddess of the universe; she creates a man friends, makes him noble and eloquent, charming and beautiful; the fairest ladies with the greatest fortunes are not able to withstand the powerful addresses of a wealthy man. The king of Cappadocia had a thousand slaves, but little or no money: I would not have you like him. It is reported of Lucullus, that being importuned to lend the players a hundred cloaks, Where, said he, shall I have so many? However I will see what I have, and of those you may be sure. Enquiry being made, he immediately sent word, that he had five thousand, and that he would lend them part, or K k 2

all of them. That house is but very ill furnished, where there are not a great many superfluous things, of which the master knows nothing, which rogues and thieves may steal

away and no body the wifer.

If, after all this, you perfift in your opinion, that the happiness of this life consists in riches, endeavour to be rich; if honour and popularity are the only happiness, provide yourfelf a servant, who can inform you of every citizen's name, let him go'along with you, and instruct you by some secret sign or other, to give your hand to this or that citizen, though in a crowd. This man, saith he, has a very good interest in Fabius's tribe; that man in the Velian; make him your friend and you will certainly be Consul; it is in vain for any man to hope to be Ædile unless he pleases. You must make your addresses with a smiling countenance; call him father or brother, according as his age will admit of the title, and be sure at all times to proportion your flattery to the circumstances of the person.

But if happiness consists in good eating and drinking; let us make it our business, as soon as day breaks, to gratify our appetites; let us mind nothing but fishing and hunting. Such was Gargilius's way of living, who, with his dogs and horses, toils and spears, affected to pass in the morning through the crouded Forum with a mule laden with a boar, which was not taken, as they imagined, but bought for that purpose. Let us seaft and bathe ourselves at pleasure; what are the rules of decency to us? The Censor may brand us for infamous persons, he may do as he pleases; let us imitate the lewd companions of Ulysses, who chose to riot in unlawful pleasures, rather than return to their native country.

If then (as Mimnermus pretends to maintain) there is nothing pleafing and delightful in life, but love and raillery; let love and raillery be our conftant entertainment. Adieu, live well and be happy. If you know any better maxims, be fo kind as to impart them: if not, follow my example, and make use of these.

Horace.

Cicero to Titius.

THERE is none of your friends less capable than I am, to offer consolation to you under your present affliction: as the share I take in your loss, renders me greatly in need of the same good office myself. However, as my grief does not rise to the same extreme degree as your's, I should not think I discharged the duty which my connexion and friendship

with you require, if I remained altogether filent at a time when you are thus overwhelmed with forrow. I determined therefore to fuggest a few reslections to you which may alleviate at least, if not entirely remove, the anguish of your heart.

There is no maxim of confolation more common, yet at the same time there is none which deserves to be more frequently in our thoughts, than that we ought to remember, We are men; that is, creatures who are born to be exposed to calamities of every kind: and therefore, that it becomes us to fubmit to the conditions by which we hold our existence, without being too much dejected by accidents which no prudence can prevent. In a word, that we should learn by reflecting on the misfortunes which have attended others. that there is nothing fingular in those which befal ourselves. But neither these, nor other arguments to the same purpose which are inculcated in the writings of the philosophers, feem to have fo strong a claim to success, as those which may be drawn from the present unhappy situation of public affairs, and that endless feries of misfortunes which is rifing upon our country. They are fuch indeed, that one cannot but account those to be most fortunate, who never knew what it was to be a parent: and as to those persons who are deprived of their children, in these times of general anarchy and mis-rule, they have much less reason to regret their loss. than if it had happened in a more flourishing period of the commonwealth, or while yet the republic had any existence. If your tears flow, indeed, from this accident merely as it affects your own personal happiness; it may be difficult perhaps entirely to restrain them. But if your forrow takes its rife from a more enlarged and benevolent principle; if it be for the fake of the dead themselves that you lament, it may be an easier task to affuage your grief. I shall not here insist upon an argument, which I have frequently heard maintained in speculative conversations, as well as often read likewife in treatifes that have been written upon this subject. Death, fay those philosophers, cannot be considered as an evil: because if any consciousness remains after our dissolution, it is rather an entrance into immortality, than an extinction of life: and if none remains, there can be no mifery where there is no fensibility. Not to infift, I say, upon any reasonings of this nature; let me remind you of an argument which I can urge with much more confidence. He who has made his exit from a scene where such dreadful confusion prevails, and where to many approaching calamities are in

prospect, cannot possibly, it should feem, be a loser by the exchange. Let me ask, not only where honour, virtue, and probity, where true philosophy and the useful arts, can now fly for refuge; but where even our liberties and our lives can be secured? For my own part, I have never once heard of the death of any youth during all this last year, whom I have not confidered as kindly delivered by the immortal Gods from the miseries of these wretched times. If therefore you can be persuaded to think that their condition is by no means unhappy, whose loss you so tenderly deplore; it must undoubtedly prove a very confiderable abatement of your present affliction. For it will then entirely arife from what you feel upon your own account; and have no relation to the persons whose death you regret. Now it would ill agree with those wife and generous maxims which have ever inspired your breast, to be too sensible of misfortunes which terminate in your own person, and affect not the happiness of those you love. You have upon all occasions both public and private, shewn yourself animated with the firmest fortitude: and it becomes you to act up to the character you have thus justly acquired. Time necessarily wears out the deepest impressions of forrow: and the weakest mother that ever lost a child has found fome period to her grief. But we should wifely anticipate that effect which a certain revolution of days will undoubtedly produce: and not wait for a remedy from time, which we may much fooner receive from reason.

If what I have faid can any thing avail in lessening the weight of your affliction, I shall have obtained my wish: if not, I shall at least have discharged the duties of that friendship and affection which, believe me, I ever have preserved,

and ever shall preserve towards you. Farewel.

Servius Sulpicius to Cicero.

I RECEIVED the news of your daughter's death, with all the concern it so justly delerves: and indeed I cannot but consider it as a misfortune in which I bear an equal share with yourself. If I had been near you when this satal accident happened, I should not only have mingled my tears with yours, but assisted you with all the consolation in my power. I am sensible at the same time, that offices of this kind afford at best but a wretched relies: for as none are qualified to perform them, but those who stand near to us by the ties either of blood or affection, such persons are generally too much assisted themselves, to be capable of administering

comfort to others. Nevertheless, I thought proper to suggest a few reflections, which occurred to me upon this occafion: not as imagining they would be new to you, but believing that in your present discomposure of mind, they might possibly have escaped your attention. Tell me then, my friend, wherefore do you indulge this excess of forrow? Reflect, I entreat you, in what manner fortune has dealt with every one of us: that she has deprived us of what ought to be no less dear than our children, and overwhelmed in one general ruin our honours, our liberties, and our country. And after these losses, Is it possible that any other should increase our tears? Is it possible that a mind long exercised in calamities fo truly fevere, should not become totally callous, and indifferent to every event? But you will tell me perhaps, that your grief arises not so much on your own account, as on that of Tullia. Yet furely you must often, as well as myfelf, have had occasion in these wretched times to reflect, that their condition by no means deserves to be regretted, whom death has gently removed from this unhappy scene. What is there, let me ask, in the present circumstances of our country, that could have rendered life greatly defirable to your daughter? What pleafing hopes, what agreeable views, what rational fatisfaction could she possibly have proposed to herself from a more extended period? Was it in the prospect of conjugal happiness in the society of some distinguished youth? As if indeed, you could have found a fon-in-law amongst our present set of young men, worthy of being entrusted with the care of your daughter! Or was it in the expectation of being the joyful mother of a flourishing race, who might possess their patrimony with independence; who might gradually rife thro' the feveral dignities of the state, and exert the liberty to which they were born in the fervice and defence of their friends and country? But is there one amongst all these defirable privileges, of which we were not deprived before the was in a capacity of transmitting them to her descendants? Yet after all, you may still alledge, perhaps, that the loss of our children is a fevere affliction: and unquestionably it would be so, if it were not a much greater to see them live to endure those indignities which their parents suffer.

I lately fell into a reflection, which as it afforded great relief to the disquietude of my own heart, it may possibly contribute likewise to assuage the anguish of yours. In my return out of Asia, as I was failing from Ægina towards Megara; on my right I saw Pirœeus, and on my lest Corinth. These

cities,

cities, once so flourishing and magnificent, now presented nothing to my view but a fad spectacle of desolation. Alas (I faid to myfelf) shall fuch a short lived creature as man complain, when one of his species falls either by the hand of violence, or by the common course of nature; whilst in this narrow compais fo many great and glorious cities, formed for a much longer duration, thus lie extended in ruins? Remember then, oh my heart! the general lot to which man is born: and let that thought suppress thy unreasonable murmurs. Believe me I found my mind greatly refreshed and comforted by these reflections. Let me advise you in the same manner to represent to yourself, what numbers of our illustrious countrymen have lately been cut off at once, how much the strength of the Roman republic is impaired. and what dreadful devastation has gone forth throughout all its provinces! And can you, with the impression of these greater calamities upon your mind, be fo immoderately afflicted for the loss of a single individual, a poor, little, tender woman, who, if she had not died at this time, must in a few fleeting years more, have inevitably undergone that common fate to which the was born?

Reasonable however as these reflections are, I would call you from them awhile, in order to lead your thoughts to others more peculiarly fuitable to your circumstances and character. Remember then, that your daughter lived as long as life was worth pofferfing, that is, till liberty was no more: that she lived to see you in the illustrious offices of prætor, consul, and augur; to be married to one of the noblest youths in Rome; to be blessed with almost every valuable enjoyment; and at length to expire with the republic Tell me now, what is there in this view of her fate, that could give either her or yourfelf just reason to complain? In fine, do not forget that you are Cicero; the wife the philosophical Cicero, who were wont to give advice to others: nor refemble those unskilful empirics, who at the Same time that they pretend to be furnished with remedies for other men's diforders, are altogether incapable of finding a cure for their own. On the contrary apply to your private use, those judicious precepts you have administered to the public. Time necessarily weakens the strongest impressions of forrow: but it would be a reproach to your character not to anticipate this its certain effect, by the force of your own good fense and judgment. If the dead retain any consciousness of what is here transacted, your daughter's affection, I am fure, was such both to you and to all her relations, that

the can by no means defire that you should abandon your-felf to this excess of grief. Restrain it then, I conjure you, for her sake, and for the sake of the rest of your samily and friends, who lament to see you thus afflicted. Restrain it too, I befeech you, for the sake of your country; that whenever the opportunity shall serve, it may reap the benefit of your countels and affistance. In short, since such is our fortune that we must necessarily submit to the present system of public affairs, suffer it not to be suspected, that it is not so much the death of your daughter as the sate of the republic, and the success of our victors, that you deplore.

But it would be ill manners to dwell any longer upon this fubject, as I should seem to question the efficacy of your good sense. I will only add therefore, that as we have often seem you bear prosperity in the noblest manner, and with the highest applause; shew us likewise that you are not too sensible of adversity, but know how to support it with the same advantage to your character. In a word, let it not be said, that fortitude is the single virtue to which my friend is a

stranger.

As for what concerns myfelf; I will fend you an account of the state of this province, and of what is transacting in this part of the world, as soon as I shall hear that you are sufficiently composed to receive the information. Farewel.

Cicero the Son,* to his dearest Tiro.

AFTER having been in daily and earnest expectation of your couriers, they are at length, to my great satisfaction, arrived; having performed their voyage in forty-six days from the time they left you. The joy I received from my dear father's most affectionate letter, was crowned by the very agreeable one which attended it from yourself. I can no longer repent therefore of having neglected writing to you; as it has proved a means of furnishing me with an ample proof of your good-nature: and it is with much pleasure I find, that you admit the apology I made for my silence.

That the advantageous reports you have heard of my conduct, were perfectly agreeable, my dearest Tyro, to your wishes, I can by no means doubt: and it shall be my constant endeavour to confirm and increase the general good opinion which is thus arising in my favour. You may ven-

lure

^{*} Written from Athens when he was only nineteen years of age.

ture therefore with great confidence to be, what you obligingly promife, the herald of my fame. Indeed, I reflect
with fo much pain and contrition of mind on the errors into
which my youth and inexperience have betrayed me, that I
not only look upon them with abhorrence, but cannot bear
even to hear them mentioned: and I am well convinced,
that you take a part in the uneafines which I suffer from
this circumstance. It is no wonder you should be folicitous
for the welfare of a person, whom both interest and inclination recommend to your good-wishes: as I have ever been
desirous you should partake of all the advantages that attend
me. But if my conduct has formerly given you pain; it
shall henceforward, be assured, afford you reason to think of
me with double satisfaction.

I live with Cratippus rather as his fon, than his pupil: and not only attend his lectures with pleasure, but am extremely delighted with the peculiar sweetness of his conversation. Accordingly I fpend whole days in his company, and frequently indeed, the most part of the night: as I intreat him to sup with me as often as his engagements will permit. Since the introduction of this cuftom, he every now and then unexpectedly steals in upon us while we are at table; and laying afide the feverity of the philosopher, enters with great good humour into all the mirth and pleafantry of our conversation. Let me request you then to hasten hither as foon as possible, in order to enjoy with us the fociety of this most agreeable and excellent min. As to Bruttius, I never fuffer him to be absent from me a single moment. His company is as entertaining, as his conduct is exemplary: and he perfectly well knows how to reconcile mirth and good humour with the ferious disquisitions of philosophy. I have taken a house for him near mine; and affift his narrow fortunes as far as my flender finances will admit.

I have begun to declaim in Greek under Cassius; as I choose to employ myself in Latin exercises of that kind with Bruttius. I live in great familiarity also with those learned and approved friends of Cratippus, whom he brought with him from Mitylene: and pass much of my time likewise with Epicrates, one of the most considerable persons in Athens, together with Leonides, and several others of the faune rank and merit. Thus I have given you a general

sketch of my life

As to what you mentioned concerning Gorgias; notwithfianding that he was of fervice to me in my oratorical exercises, yet my suther's commands were superior to all other considerations: confiderations: and as he peremptorily wrote to me that I should immediately dismiss him, I have obeyed his injunctions. I would not suffer myself indeed to helitate a moment; lest my reluctance should raise any suspicions in my father to my disadvantage. Besides, I thought it would ill become me, to take upon myself to be a judge of the propriety of his orders. I am extremely obliged to you, however, for the friendly advice you give me in this affair.

I very readily admit the excuse you make on account of your want of leifure: perfectly well knowing how much your time is generally engaged. I am extremely glad to hear that you have bought a farm: and wish you much joy of the purchase. But you must not wonder that I deferred my congratulations to this part of my letter: for you will remember it was about the same place in yours that you communicated to me the occasion of them. You have now a retreat from all fatiguing ceremonies of the city, and are become a Roman of the true old rural kind. I take pleasure in figuring you to myfelf in the midst of your country employments, buying your tools of husbandry, dealing out your orders to your bailiff, and carefully treasuring up the fruit-feeds from your defert. To be ferious; I fincerely join with you in regretting, that I could not be of fervice to you upon this occasion. But be affured, my dear Tiro, I shall not fail to affist you, if ever fortune should put it in my power: especially as I am sensible you made this purchase with a view to my use as well as your own.

I am obliged to your care in executing my commission. I defire you would see that I have a writer tent me who understands Greek: as I lose much time in transcribing my

lectures.

But above all, I intreat you to take care of your health, that we may have the pleasure of enjoying together many philosophical conversations. I recommend Antherus to your good offices, and bid you farewel.

Notwithstanding these promising beginnings, this young man turned out extremely loose and abandoned, as the following letter from his father will fully make appear.

CAN I think, O Marcus, thy vicious course of life could offer to eclipse my glory? I would question even the oracles of truth in this case, for nothing is more difficult than to make a man believe what he does not like. Yet am I obliged

I obliged to give credit to my fenses. I fee thee daily involved in all kinds of luxury, and hear thee as often difcourfing on nothing but vanity. Ill fortune had no other way to attack me. My country owes its fafety to me, and both the fenate and people have stilled me their Preserver. I have furmounted the meannels of my birth, and baffled all the attempts of envy, malice, pride, and calumny against me. Nothing but the vagaries of Marcus could render me unhappy. Poor unfortunate Cicero! reduced to that state by the disobedience of a child, which thy enemies could not bring thee to. Thou, Marcus, thou alone robbest me of my honour, obscurest my virtue, and cloggest the wings of my fame. Upon what a weak foundation have I founded my hopes? Upon one, who, instead of striking in with me towards the acquiring of glory, will, if he does not reform, leave to posterity the character of a libertine; and whereas he might inherit the renown due to my labours, will deprive his father of all content, and himself of all esteem. But it is yet time, O my fon, both to recant thy errors, and return to thy studies. By one, thou wilt restore my quiet; and by the other, enrich thyself. It is never too late to learn. I have known a man of an hundred years old thirst after instruction; nay, all wife men will hearken to their friends, even when they are dying. Cast off then that yoke which vice has put on thee, and whereby thy mind is depraved, thy fenses stupisied, thy reputation lost, and mine obscured. Consider these worldly pleasures as Syrens that decoy thee to thy ruin, and which are really nothing but vain, vile, frail, short-lived things, subject to a thousand accidents, and whose end is only torment and repentance. Yet all this while I do not speak against those diversions that unbend the mind. A bow always bent is foon/broken, and the imbecility of our nature requires fome recreation. I blame only incontinence, luxury, and fuperfluous use of meat and drink.* No vice is more abominable than intemperance, from whence all other vices flow: yet to those thou hast raised altars; to these thou payest thy vows. I wonder thou dost not fly the common fociety of mankind, to get rid of their continual reproaches. Thou art either not a man, or not my fon. Drunkenness has transformed thee, and like that of Alexander the Great, has tarnished all thy glory. The delights of Capua ener-

^{*} It was common for this young man to drink two gallons at a time.

vated the prowess of Hannibal. Whilst thou art drunk, O Marcus, thy head turns round, thy tongue falters, thy eyes deceive thee, thy feet fail thee, and thy stomach offends thee. Wherefore if thou art not altogether become stupid, thou must needs be sensible thyself of the inconveniences of this vice. My cheeks burn with shame, while I reprove thee for these enormities, and my mind is under apprehenfions of contaminating itself by the bare naming them. Believe me, Marcus, vice has got the afcendant over thy reason, and will not suffer thee to be fensible of thy folly. It will not permit thee to look through the thick fogs that envelope thy brain, and conceal its own deformity from thee. It keeps thee from discerning the splendour of virtue and the brightness of thy race. If thou couldst but view the beauties of virtue I am confident thou wouldst foon be in love with her. No heart can be so hardened but must be affected by her charms. The wide world connot shew any thing more amiable. She is praise to herself; and without her, perfection would be nothing. She gains us by her authority, even the love of our enemies. The fun once stopped his course to admire her. Also death itself, which nothing elfe can conquer, and which buries every thing in oblivion, yet yields to her, and fubmits to that immortality which is only acquired by her. Tell me, I befeech thee, my fon, what is become of all the ancient Greek magnificence in building? Is it not devoured by time? Yet the works of virtue live, and will do fo to all eternity. Both the names and actions of virtuous persons will endure the utmost test of time, and through all the endless revolutions of ages flourish. He need not to fear the horrors of death, O Marcus, who can be fure to out-live the bounds of life by his virtue. Whilst thou, if thou continuest in this sensuality of thine, as thou hast lived unregarded, will die unlamented, and rot in the grave unremembered: or if thou shouldst leave any name behind thee, it will be devoted to infamy; than which it were far better to have been condemned to oblivion. That is but a foolish opinion which some entertain, and which I daily reflect upon with contempt and disdain, that our happiness ends with our lives and our glory ceases with our deaths. Those men know not that true life begins at the grave, and springs from the very bosom of death. Our souls are Phænixes, which revive from our own ashes. Then are our names eternized; then have envy and malice no more power to obscure our merits, or to dispute our title with us to same. The privileges of our fouls

fouls would be nothing, if they were subject to the corruption of the body. Now, son Marcus, if this obstinacy will not give thee leave to lay hold on these instructions; if thou wilt still continue thy converse with brutes, who have no other sense than their lusts: if, in a word, thou wilt persist to forseit both mine and thy own reputation by thy ill courses, I have no absolute authority over thy will, I can only satisfy myself in that I have thus far opposed thy vicious inclinations. Farewel.

END OF THE THIRD VOLUME.







